The Chaplain

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Also:

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THEY SAID IT! • NEWS AND VIEWS

VOLUME 5
NUMBER 5

A JOURNAL FOR PROTESTANT CHAPLAINS

Published by

THE GENERAL COMMISSION ON CHAPLAINS
122 Maryland Ave., N. E., Washington 2, D. C.

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Address all communications affecting this magazine to Editor, THE CHAPLAIN
122 Maryland Ave., N. E., Washington 2, D. C.

y, 1948

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Editor DELMAR L. DYRESON

What Shall We Do with Pollyanna?

By Ronald Bridges

(President, Pacific School of Religion, Berkeley, California)

LATELY I have been thinking of Pollyanna, a book friend of my childhood. Her name has curiously come to be a term of contempt. Those who utter it do so with pious disclaimers such as, "Heaven knows I am no Pollyanna!" It is a term of more than reproach; it is used in scorn, derision covering a strange fear. The fear threatens us all the time, now, but especially when we are bidden, "Be of good cheer."

That such a fate should befall the pleasant little girl of Mrs. Porter's popular story is rather amusing by itself. Nobody has a good word to say for the child. She is Pollyanna the Pariah, America's No. 1 delinquent. She committed no loathsome crime but she displayed a trait which America seems to regard as revolting: She was cheerful. Jesse James, Billy the Kid, and Geronimo receive their homage as folk heroes. Annie Oakley, Mata Hari, Texas Guinan have had their sentimental treatment. Americans are tolerant, but cheerfulness is too much—cheerfulness and treason. Pollyanna and Benedict Arnold head our black list. In these flagellant days cheerfulness is treason.

Pollyanna was an optimist who looked on the sunny side of things and was adept at turning wrath with a soft answer. It would be my guess that her I. Q. was about 98, average for Mrs. Porter's characters. I regard cheerfulness as desirable in people whose I. Q. is under a hundred a[re] necessary for all those above the ma[r]k. When cheerfulness comes to be tre[a]son, and public fury is concentrat[ed] on a symbol of it, somebody is getti[ng] psychotic, and it is no little girl in [the] book. All of which leads to a questi[on].

Is it honestly possible to be hap[py] when the world is in such troubl[e]? Can one hope to have that glow [of] healthy optimism, that feeling t[hat] doctors term euphoria and an old [Old] authority called peace on earth to m[en] of good will? I say yes, and I want [to] say why I think so.

To get at the nub of the matter [at] once, and I state this very careful[ly], the world is not as badly off as [it] seems. The misery and wretchedne[ss] of millions of people is a terrible fa[ct], a first fact. But read your histor[y]. Read it broadly and sensitively—r[ead] just that bright story that follows t[he] thin line of conquering people dow[n] through the ages, but the narrative [of] the mute, suffering masses who, ey[es] dulled with pain and hunger, hop[e]lessly watched the victors march b[y]. The great fallacy in recorded histo[ry] is that so much of it is written by t[he] victors and all of it by survivors.

It certainly appears that things ha[ve] grown worse in the world these l[ast] thirty years, but they haven't grow[n] worse over the last three thousa[nd] years. On the contrary, there is amp[le] evidence that things have improve[d]. It is dangerous folly for any gener[a]

tion to be so disturbed by near confusions that it loses sight of the long highway and the far horizons. Those who rail and recriminate seem to feel that they are thus showing sympathetic concern. Perhaps so, but they are indulging in self-pity, too. There are enormous tasks for us to perform; we need optimism to make us strong enough to do what we have to do—not the silly pretense that everything is just dandy but the solid understanding of what human beings have done and can do. True optimism is not a cosmetic to hide poor health; it is a vitamin without which there can be no health.

Relatively the world is not as badly off as it seems. It may be cold comfort to find out how much worse things have been, but it is good sense to know it and keep it in mind. Better realization of the quickened conscience of our time helps us to understand much of our difficulty. The world is in trouble, but we feel worse about it than our forefathers felt or could feel about the troubles in their time. They were not contemporary with most of what went on in the world. Famine, plague, pogrom and massacre, unless in their immediate neighborhood, were all receding into the past before our fathers heard of them, if, indeed, they heard at all. We are contemporary with every single event in all the world. We live in the midst of everybody's crisis all the time. Disaster has always had more news value than decency, as the old ballad singers well knew. The scientific collection and distribution of news is a colossal development in our time; and, in the nature of things most news is bad news. It is pitiful to see good people succumbing to news-neurosis and taking bleak satisfaction in thinking themselves realistic.

Along with the sense of being contemporary has come the growing sense of being responsible. We not only know about the world's ill, but we feel a charge to do something about it. Only kings and their councils were responsible once, but democracy makes kings and councillors of us all. "Uneasy lies the head that wears a crown" has a new meaning.

When the lynching of a sharecropper sends a shudder across the nation, are we not better off than when it did not—even though we feel so bad? A hundred years—fifty years ago—word of an American lynching would never have reached the rulers of the world and would have had no significance if it had. Today it does matter; it does have significance. This is typical, I think, of the change that has come upon us. Evil is not necessarily greater among us; our awareness is greater. That, my friends, is a good sign, a very good sign of the times.

The Greeks declared that *tragedy* must concern only kings or great heroes. The suffering of common people did not fit the dimensions of great drama. This rule of the theater reflected quite accurately the worth and dignity of man in that day. Jesus brought a new concept to the world, but sixteen centuries later Shakespeare followed the old formula, evidencing how slightly the basic ideas had changed. Even then John Donne was writing, "Ask not for whom the bell tolls; it tolls for thee." And three centuries later we are beginning to see what he meant. Democracy and Christianity have an affinity which is far more than a coincidence in time. Jesus proclaimed the good news that all men are children of God and thus are brothers; there is no special roy-

alty, for all men are princes of the blood. Even lepers, harlots, publicans, tax gatherers, centurions—all are included, and only have to claim their inheritance.

If we could have had longer to develop our sense of Christian democracy without the constant shock of the contemporary, we could stand our troubles better. Our sense of democratic responsibility has enlarged too quickly for us. As it is, we have all of India, China, and Russia put on our conscience while we are still struggling to deal properly with our neighbors across the street and across the tracks. Since we have these burdens whether we want to or not, for heaven's sake, let's be sensible about it. Let's not get a guilt complex. A sense of sin is really healthy, but not a sense of guilt. The difference is real to me whether or not it is to the psychiatrist. A sense of sin brings one to his knees in prayer, then to his feet, humbly thankful, strongly resolved. A sense of sin in man is the beginning of mercy. A guilt psychosis is an incubus that drives a man the long, tortured way from intellectual thumb-sucking to suicide.

The typical question of our generation is *so what?* and that is a fair question. I'll tell you what. In a way not yet understood there is a connection between the chemistry of man and his soul. Physicians are now using the word *psychosomatic* to indicate the connection, mind-body. It really means what a man believes, what lodges permanently in his mind, affects his chemistry most remarkably. The old notion that laughter aids digestion is now demonstrable. Cheerfulness is both cause and effect in good health. Furthermore, the actual work that a man can do is governed by his state of mind. This is not a hypothesis but a fact that is measurable in foot pounds. Having faith in God and man is a matter of practical value here and now. It multiplies a man many times for the things he has to do, the responsibility he has to bear.

There is reason enough to be happy in America today. There is good reason for plain, simple optimism in the fact that we cannot be completely happy while our brothers in other lands are suffering. It counts that we care; that is a little inch of progress on the long road to the Kingdom of God.

So, in a way, it is important what the world does with Pollyanna the symbol. It may be desirable to have a handy word for ninnyhammer cheerfulness, but it is very dangerous to use the symbol in a sweeping condemnation. To regard optimism as treason *is* treason to God and man.

I have never seen an angel or a chariot of fire but I know what this means and it cheers me to read it:

And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And the servant said unto him, Alas, my master! how shall we do?

And he answered, Fear not: for they that be with us are more than they that be with them.

And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire.

"They that be with us are more than they that be with them" is a text for Christians in these times.

(Adapted from an article in ADVANCE and used by special permission).

On Universal Military Training

Statement of the Federal Council of the Churches of Christ in America

THE Executive Committee of the Federal Council of the Churches of Christ in America reaffirms its opposition to the establishment by the United States at this time of a system of compulsory universal military training.

The constitutent communions of the Federal Council, insofar as they have expressed their judgment on this issue, are opposed to the adoption by Congress of legislation providing for compulsory military training. Reports that have come to us indicate that ten national religious assemblies have discussed the question without a vote being taken. To the best of our knowledge no one of our constitutent communions has supported compulsory universal military training. The actions here referred to are not to be construed as necessarily reflecting a unanimous judgment of the communions in question. There are differences of opinion both within the churches and among ourselves.

It is apparent, however, that despite these differences of opinion, and despite our full recognition of the need for adequate military defense, any effort to establish now a system of compulsory universal military training will meet with widespread opposition both within our churches and among a majority of the members of the Federal Council's Executive Committee for religious and moral reasons and on deep-seated grounds of Americanism.

We are keenly aware of the tensions existing in the world today. We also recognize that military power is exercising a strong influence in the shaping of international policy. We believe, however, that the fear of war can best be allayed and the risk of war can best be diminished by accelerating the economic and social recovery of Europe and Asia.

The European Recovery Program now before Congress offers the United States an unexcelled opportunity to strengthen the foundations of democracy in the west and to improve the economic and social well-being of the western world. We believe that substantial and adequate aid to Asia is a necessary corollary to aid to Europe. We are convinced, therefore, that the European Recovery Program and the implementing of a like program for Asia constitute a priority in American foreign policy. The resources and energies of our nations should not now be diverted from this primary task of reconstruction.

Moreover, such of our constituent bodies as have opposed compulsory universal military training deplore the determination of this issue as a gesture of military power in the midst of the present tensions in international relations. It is believed that to depart from traditional American policy by inaugurating at this time a system of compulsory universal military training would contribute to the further deterioration of the present situation.

There is opposition among the churches to the Government's assuming responsibility for indoctrination and discipline in the matter of citizen-

ship since it has been the genius of our democracy to rely upon the home, the church and the school for such training. There are also grave doubts with regard to the moral consequences of taking immature youths from their normal relationships in family, church and community and putting them into an abnormal community.

Finally, the Federal Council of the Churches of Christ in America in Biennial Session in Seattle, in December, 1946, supported "the announced purpose of our government to work for a comprehensive system of disarmament. . . ." Little, if any, progress has been achieved in implementing the provisions of the General Assembly's resolution on Principles Governing the General Regulation and Reduction of Armaments. We wish to foster no illusions regarding the early likelihood of accomplishing the ends embodied in this resolution. We believe, however, that if our nation were now to reverse the military policy to which, in peacetime, it has adhered from the day of its foundation, in favor of a system of compulsory universal military training, the effect would be further to jeopardize the possibility of regulating and reducing armaments by international agreement.

Statement of
Brigadier General Benjamin Franklin Caffey, Jr., USA

(The following address was delivered at the January meeting of the Washington, D. C., chapter of the Army and Navy Chaplains' Association.)

WHEN I received your invitation to speak to you upon the subject of universal military training, I hesitated to accept. I hesitated because I felt that perhaps this audience would discount anything I should say since I am a general officer on the Army General Staff—in short, I am a "Pentagon brass hat," one of that loathsome breed which, according to many columnists, holds secret meetings in the hidden recesses of the Pentagon, plotting and planning to make our great democracy a militaristic nation.

However, I finally accepted because, as a patriotic American, I can do no less than add my small voice to the swelling chorus which is demanding that we take prompt and adequate meaures to insure the safety and security of this nation in a world gone mad.

I do have some qualifications for speaking upon national security. I have been in two wars. I have commanded troops in battle from platoon to a division. I have served on staffs from a battalion to the Pentagon level.

As a combat veteran, I am a real pacifist. In the terms of our great war President, I hate war. I have seen the flower of our manhood killed, maimed, and mangled by artillery, by small arms, by bombs, by mines, and by torpedoes. I repeat, I hate war.

Finally, I have nothing to gain personally from supporting universal military training or any other program of preparedness. I am an old-timer in the service [not perceptible from his appearance which is that of vigorous middle age.—Ed.], just about ready to be turned out to grass. So I feel that I may speak freely upon this or any other subject. What I have to

ny represents my own views and not ecessarily the views of the Depart- ent of Defense or the Department the Army.

In arriving at any military decision, soldier makes what we call an "esti- ate of the situation." This estimate an analysis and evaluation of the oblem based on what is known out the enemy and his capabilities d what is known about our own ces and their capabilities. In con- dering the subject of universal mili- y training, I propose to present such estimate of the situation.

The first step is to state our mission, hich is a short statement of our ob- ctive. Our mission is to provide ade- uate military security for the United ates against any potential enemy.

Our intelligence indicates that the tions of the world are divided into o distinct groups. These groups ve different and opposing ideologies government, of morals, of economy, social standards and of man him- lf. The communistic group believes an all-powerful central government an oligarchy which controls all eans of human endeavor, which de- ses man as an individual, and which mies God. The democratic group lds that government exists only to rry out the will of the people; exalts e status of man; demands freedom the individual in his political, eco- mic, social, and religious pursuits; d believes in everlasting God.

In spite of the lurid accounts in the ess of the "push-button" or "Buck gers" type of warfare, war for the eseeable future (the next ten ars) will be fought largely as the t war ended, with the improve- nts and emphasis on weapons of ss destruction, the long-range mber, and the atomic bomb. Forces will be organized and equipped for in- creased mobility and fire power. Am- phibious operations on the scale of the Normandy operations will be prohibi- tive against an enemy possessing an appreciable number of weapons of mass destruction. Greater dependence will be placed upon large-scale air- borne operations.

Little change in the basic pattern of sea warfare is anticipated except for improved techniques in submarine warfare.

Air warfare will initially be fought with the refinements of the types of aircraft and weapons now in existence. Long-range rockets and guided mis- siles will not be available within the next decade.

The possible ways in which we may become involved in war are: (1) We may be attacked by a powerful enemy or combination of enemies. (2) Con- tinued pressure by "means short of war" might result in an incident con- sidered to be an act of war. (3) We may be involved through the aggres- sive tactics of a nation against its neighbors in a distant part of the world. (4) An effort by a powerful European or Asiatic nation to gain a foothold in the Western Hemisphere would probably involve us in a war. (5) We might have to participate in an United Nations policing action, result- ing in war.

In this estimate of the situation I shall now consider the enemy and his capabilities in the next ten years, the United States and her capabilities in the same period, and a comparison of the two.

The capabilities of the enemy in the next decade may be listed under three headings. His procedure may be to attack the United States, to achieve world domination in two stages, or to

maintain his present position while increasing his war potential and sabotaging the increase of ours.

If the enemy were to attack us by land, sea, or air, it would have the advantage of destroying the greatest democracy in the world when it is practically demobilized. Hindrances to such an attack would be that proximate land bases, a merchant marine, a strategic air force, and a navy are essential to a nation's ability to invade the United States; the economic and social dislocation caused by World War II are so grave that it is doubtful whether any foreign nation can produce the equipment necessary to attack the United States; and no other nation has the atomic bomb.

The enemy might achieve world domination in two stages: by obtaining control of the Eurasian land mass and, as a result of this, obtaining control of the world. Advantages of this plan of procedure would be the probability that control of Eurasia may be obtained without a "shooting war" by sabotage and political intrigue in the prostrate nations of Eurasia, and the fact that the great logistical problems make it extremely difficult for the United States to intervene successfully in Eurasia. Disadvantages would be that this plan would take years for fulfillment, so that the United States would develop its resources and technology to such a high standard that the plan would fail; and that the unconquered parts of the world would be forced into an alliance with the United States.

The third procedure of the enemy, to maintain its present position while sabotaging our efforts to increase our war potential and increasing its own war potential to the standard of the United States, would also have to be considered from both angles. Advan tages would be that that plan wou give the potential enemy a breathi space to recover from the recent w and increase his industrial and ma power potential for war. Howev this plan, like the previous one, wou take years to implement, so that t United States in the meantime wou increase and improve its war pote tial and technology.

The United States likewise has thr possibilities before it in the next t years.

One is to continue its present poli of maintaining armed forces bar sufficient to accomplish its occupati mission on a voluntary basis and su ported by inadequate reserves. T would accomplish the occupation m sion and result in the least interferer with our present economic, social a educational structures. But we m consider four disadvantages of t policy. Our ground Army is dispers world-wide, making us weak ever where and strong nowhere. C mobile force consists of two and or third understrength divisions. We a unable to accomplish our princi mission of building a mobilizat platform. Voluntary recruiting l failed to furnish the bodies nee to maintain our essential needs.

Another possibility is to maint the required forces in our regu armed services—land, sea, and ai with adequate equipment and su plies, ready for any emergency. T plan fully accomplishes our missi However, it would require conscr tion to raise the necessary regu forces. Its cost would be prohibit approaching the national yearly come. And it violates our traditio concept of maintaining small regu forces in peacetime.

A third alternative is to maintain relatively small regular forces backed up by large, well-trained reserves and supported by universal military training, an adequate balanced war reserve, and adequate industrial preparedness measures. This plan has several advantages. It will give the country reasonable security. Although UMT is considered to be essentially a military measure, it confers other great benefits on the nation, such as improving the educational level and the physical and mental health of our people, and providing an understanding of democracy and the individual sense of responsibility for making democracy work. Universal military training provides the manpower which is essential to the maintenance of large, well-trained reserves; it likewise provides the manpower upon which our civil defense organization will be built. It also avoids conscription because trainees are *not* in the regular military service. Disadvantages are that it will cost approximately two billion dollars a year to maintain UMT and large, well-trained reserves; and it interferes to a limited extent with our present economic, social, and educational structure.

After considering the capabilities of the enemy and the capabilities of the United States, the next step is to compare the two and reach a decision on the best course of action to follow.

Assuming that no potential enemy will attack the United States in the next decade, but will be able to do so after that time, I believe that the potential enemy will adopt a combination of the other two plans open to him; that is, he will try to conquer Eurasia while attempting to maintain and improve his present position in the rest of the world. After 1957, he will control Eurasia or a large part of it and be prepared to wage war on the United States and thus secure world domination.

"HAVE YOU A LICENSE?"
"NO! THIS IS MY FIRST ACCIDENT!"

The first plan open to the United States—maintenance of our war potential in a continued and increasing state of unpreparedness—will help the enemy more than any other plan we could adopt. We have proved both in World War I and World War II that military weakness is an invitation to aggressor nations to wage war upon us. This plan throws the spotlight upon the basic decision which the people of this country must make, and that is whether by unpreparedness the country resigns itself to letting war come and fighting it out in the

Western Hemisphere, or whether by preparedness it wishes to avert war, or, failing in this, to be able to fight it primarily in hostile territory.

The second plan open to us—that of maintaining adequate regular forces in being—is discarded because of its cost.

This leaves only the third plan open to us—that is, to maintain relatively small regular forces backed up by large, well-trained reserves and supported by universal military training, an adequate balanced war reserve, and adequate industrial preparedness measures. Universal military training is the core of this plan. Without it, it is impossible to raise the effective reserve organizations which are essential if we do not have adequate regular forces in being.

The decision, then, is that we maintain small regular forces backed up by large well-trained reserves and supported by UMT, an adequate balanced war reserve, and adequate industrial preparation.

My "estimate of the situation" has been made, and up to this point I have only proved that UMT is the foundation upon which we can build reasonable national security. I propose now to outline the operation of the universal military training system.

What are the objectives of UMT?

The primary objective is strictly military. It is to furnish the manpower necessary to make our National Guard and Organized Reserves effective on mobilization. We must have large, well-trained reserves ready or it will take 18 to 24 months to mobilize. This time, we shall not be able to mobilize behind the protection of our allies. If we do not have UMT, then we admit that we want the next war fought in the United States; we admit that we want our cities, our homes, and our factories destroyed, and worst of all, our women and children to suffer the horrors of modern war.

Universal military training can only be supported as a military necessity. The incidental benefits, important as they are—raising the level of education, improving physical and mental health, and inculcation of democratic and patriotic ideals—do not justify UMT. These benefits, without doubt, can be secured in a fuller measure by methods other than UMT.

What are the objections which have been raised to UMT? They may generally be classified in the following six groups:

1. "Universal military training is conscription, un-American, undemocratic."

As to "conscription," this term can be used to describe anything which the people are called upon to do by their own government; examples are taxes, military service, education. "Un-American" means simply that it has not been done before in America. Many good Americans, beginning with George Washington, have advocated UMT. As to the label "undemocratic," how can it be called such when, if enacted at all, it will be by the processes of democratic government expressing the majority will of the people?

2. "If the United States adopts UMT, other nations of the world will be encouraged to do likewise." This objection displays ignorance of the fact that nearly all nations have UMT; the most powerful ones have also conscription.

3. "Military preparedness leads to war." There is absolute proof that the Axis powers went to war because of the unpreparedness of France, Great

Britain, and the United States. Sweden and Switzerland have had UMT for years with excellent results and no wars.

4. "What this country needs for security is better business, full employment and lower taxes." I agree! But we still must have police and fire departments for insurance and protection. Likewise, the risk of war's destruction requires us to carry war-risk insurance, which means military strength and security measures in the appropriate ratio to the risks of war and the value we place on our liberties, our possessions, and our lives.

5. "Military training will make our people militaristic." Two wars in my lifetime have proved just the opposite —that veterans are eager to get away from military life as soon as war ends.

6. "UMT will cause a lowering of moral values in our manhood." Experience of the UMT Experimental Unit proves the falsity of this charge. The venereal and neuropsychiatric rates in this unit are much lower than for other troops at Fort Knox and well below the rate in civilian life. Trainees will be encouraged to attend church, to practice continence, to obey the Golden Rule.

Army planning for UMT is based on HR 4278, a bill introduced by Mr. Towe of New Jersey and favorably reported to the House by the House Armed Forces Committee in the closing days of the last regular session of the 80th Congress.

This bill conforms to the recommendations set forth in the report of the President's Advisory Commission on Universal Training, commonly known as "The Compton Commission." I strongly urge that you read this report.

The bill provides for a commission of three members, reporting to the President, to control, direct, and supervise the entire program, with the Army and Navy as operating agencies for the military portion of the program.

Men who enter training will not be available for combat or for peacetime operational requirements. They will not be subject to the Articles of War but will be governed by a specially devised Code and Conduct adapted to their youth and circumstances. Upon completion of the prescribed training all men revert to their civilian status.

All physically and mentally fit men between 17 and 20 years are eligible for induction, with 18 years fixed as the age of induction.

From an induction station, a trainee will proceed to a training station where he will serve for 25 weeks. The training station will be located as close to his home as is practical. The first two weeks will be devoted to processing—issue of equipment, medical inoculations, classification tests, and assignment to units. In the next 11 weeks trainees will receive instruction in basic subjects common to all arms and services. The following 11 weeks will be devoted to branch (i.e., infantry, artillery, engineer, etc.) unit and specialist training. The last week will consist of physical examination and separation processing. This completes the first phase of the obligation for the common defense which male residents owe the United States Government.

The second phase of this governmental obligation may be discharged by each person through a system of options. These options are, briefly: (1) completion of a second six months of training in UMT camps; (2) enlistment in any of the regular services;

(3) enlistment in the National Guard; (4) enlistment in the Reserve Corps and assignment to an organized unit; (5) appointment to and service at one of the service academies; (6) enlistment in the Reserve Corps and taking ROTC training at a college or technical school, including an agreement to accept a reserve commission upon completion of the course; (7) enlistment in the Reserve Corps subject to six months of active duty training, of which not to exceed one month will be required in any one year.

The Army has endeavored to include in its plan insurance that the program will be conducted on the highest possible spiritual, moral, and religious plane. We know that the youths entrusted to us will be at an impressionable age. For this reason, subject to availability, organization tables provide for one chaplain for each six hundred trainees, or one chaplain per battalion. One hour a week will be available to each trainee for consultation with his chaplain. The bill specifically prohibits the sale of alcoholic beverages to trainees and the operation of immoral establishments on or near UMT training stations.

Special educational units will be organized at each training station for the purpose of providing for the equivalent of fourth-grade education for illiterates and trainees with a low educational quotient.

Six hours a week are set aside for Information and Education activities.

The physical education program is especially designed to build up gradually the physique and stamina of the trainees, with a special objective of correcting the minor physical defects which caused so many rejections of inductees during the last war.

Every effort is being made to insure that training cadres will consist of personnel of the highest character.

This ends my presentation on this vital subject.

However, before closing, I cannot resist paying tribute to the splendid and heroic achievements of the Chaplain Corps in the late war. The heroic deeds of many of our chaplains are well known, but the magnificent work of the thousands of unknown chaplains has never received the credit it deserves. On the battlefield, in the air, on the sea, in the mountains of Italy, the deserts of Africa, the jungles of the Pacific, in hospitals, in rest areas—wherever our men were—there also was the unassuming, efficient chaplain, bearing his share of the hardships with a smile and words and deeds of encouragement to others. They were, indeed, men of God.

This Is My Credo: I will this day try to live a simple, sincere, and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking, cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.

—John H. Vincent in Sunshine Magazine

Christian Hope for a Despairing World

By O. Frederick Nolde

(*Director, Commission of the Churches on International Affairs*)

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The following article is an abbreviated form of an address delivered at the twenty-sixth annual meeting of the International Council of Religious Education held in Grand Rapids, Mich.

An Eternal Outlook

IF man relies solely upon human power, he may well yield to despair as he faces the tensions, injustices, and threatening crises of our times. The major nations of the world are divided by conflicting ideologies and by competing interests. They deploy their varied resources—political, economic, military—primarily to gain positions of strategic advantage. Suspicion and mistrust becloud every effort to lend friendly assistance and to establish bonds of international good will. The terrifying prospect of destruction by a satanic release of atomic or bacteriological forces deepens the somber outlook upon the world of mortals.

Whatever the dangers by which man sees himself surrounded, be they completely real or in part the product of his imagination, the Christian cannot justify an attitude of gloom or despair. With a faith illuminated by his knowledge of Jesus Christ, he can say in the words of the psalmist:

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

There is a God who will reign supreme, even though empires may fall, the material world become devastated, and man be wiped from the face of the earth. This is our Christian heritage. This is our confidence and hope. To build that faith in all men everywhere is our first and primary task. Confidence in the abiding power and love of God is the surest counterirritant to human despair.

A Message for Today and a Dynamic

To the secular world, the hope which the Christian Gospel offers in its eternal meaning may appear to be an escape from reality. Men without faith and vision may in fact label it a counsel of despair. Their accusation will be merited if Christian hope operates only in another-worldly sphere and if Christians withdraw

themselves from the world struggle in which they are inextricably involved. The message of Christianity has meaning for relations among men, peoples, and nations. Christians can provide a dynamic for the solution of countless problems by which the world is today perplexed. Inspired by their eternal hope, as individuals and through the churches, they must bring Christian truth and power to bear effectively upon the causes of international discord and disorder. A despairing world will have grounds for hope when Christian principles begin to operate in the affairs of men. The task here laid upon the churches calls for more than a vague announcement of general Christian truths. What Christians have to say must be strategically registered at the time and place where decisions are made to regulate the life of nations. Above all, Christian support must be given to those affirmative and constructive actions which are designed to remove the basic causes of international friction.

Many far-reaching activities are now under way through the agency of the United Nations. The General Assembly in its second session grappled with problems that threatened the peace of the world—Greece, Korea, Palestine—and sought solutions not by force of arms, but by the power of reason and on the basis of justice. The Economic and Social Council is launching upon a program to alleviate economic ills and is seeking cooperation of governments and private agencies to raise the standard of living and to promote health, welfare and social security. The Trusteeship Council, relying solely on the appeal of justice and the power of world opinion, is winning unprecedented response from member states in its efforts to improve the conditions of non-self-governing peoples, to strengthen their free political institutions, and to assist them toward independence or self-government. The Commission on Human Rights, in drafting an International Declaration of Human Rights and a Covenant, is blazing new trails as it seeks to define man's rights and freedoms and to devise means whereby universal observance of these may be promoted. Under the auspices of the United Nations a substantial beginning has been made in the reduction of trade barriers. Specialized agencies such as the United Nations Educational Scientific and Cultural Organization, the International Refugee Organization, the World Bank, and the World Health Organization, are undertaking beneficial tasks in the performance of which the nations can learn to know each other and to work together.

Universal Observance of Human Rights —an Unfinished Story

If Christians hope to be effective in their support of constructive international measures, they must act concretely and with precision. The unfinished story of man's effort to bring about universal observance of human rights and fundamental freedoms provides an opportunity to illustrate the procedures which have been used and to point out the work that lies ahead. The significance of this movement, both for the benefit of men everywhere and for the building of an orderly world, cannot be overemphasized. The very fact that the nations are seeking ways whereby respect for human rights can be promoted stands as an encouraging symbol in our chaotic world.

Human Rights and the Charter

The Dumbarton Oaks Proposals contained only meager provisions for the protection of human rights. The churches in the United States and in other countries played an important part in securing more adequate provisions in the Charter as it was finally accepted. One of the major objectives of the United Nations is to achieve international cooperation in promoting universal respect for and observance of human rights and fundamental freedoms. While the Economic and Social Council is empowered to set up various commissions, it must maintain a Commission on Human Rights. However, the Charter left two major questions unanswered. What are the human rights and fundamental freedoms for which respect is to be promoted? By what means shall observance actually be achieved?

An International Bill of Human Rights

When the nuclear Commission on Human Rights was set up, agencies of the churches submitted their views of the manner in which the permanent Commission should be constituted and the kind of work it should do. The suggestions offered by the churches are reflected to a large extent in the terms of reference under which the permanent Commission is authorized to operate. One of the important tasks now before the Commission is the drafting of an International Bill of Human Rights. This work was begun at Lake Success by a drafting committee in June of 1947. Prior to this meeting, the Commission of the Churches on International Affairs had submitted to the United Nations Secretariat a Memorandum on Provisions for Religious Liberty in an International Bill. While the meeting was in session, its consultant communicated to the delegates the views which had been expressed by national church groups and in international conferences. The drafting committee succeeded in producing working papers which contained first drafts of a Declaration on Human Rights and a convention. These working papers were distributed to selected church leaders in over forty countries and critical reactions were received and compiled. The full Commission on Human Rights met for its second session at Geneva in December, 1947. While various items were on its agenda, the International Bill of Rights was considered of major importance and commanded the greater part of the Commission's time. The position of the churches, as it was formulated through preliminary studies, was made known to the United Nations Commission by formal statements and in numerous informal consultations.

The Geneva meeting succeeded in fixing a pattern for the International Bill. It agreed that there shall be two parts—a Declaration and a Covenant. The Declaration will be mainly a statement of principles or goals, and its terms will be carried out only by voluntary action of the member states. The Covenant will be in the form of a treaty or convention and will specify the manner in which its provisions shall be enforced, both by national and international action. Drafts of the Declaration and of the Covenant were accepted by the Commission and submitted to member states for study and criticism. Governments are now in the process of determining what their policies shall be. Their reactions will be taken into account at the next step of drafting when the Human Rights Commission meets for its third session

this month. Even though the Economic and Social Council and later the General Assembly must act on what the Commission proposes, the present stage of the negotiations in writing the International Bill is highly critical.

Christian Action Needed Now

The Commission of the Churches on International Affairs is continuing its effort to give expression to a world Christian mind in the interpretation of human rights. It has sent the Geneva drafts to its world-wide constituency for suggestions and comments, and will present its findings at the May meeting of the Human Rights Commission. However, more than an international approach is now needed. The churches in different countries must use every means to let their own governments know the kind of action which they believe imperative. While much of the preparation involves technical study, there are ways in which popular support in the United States can prove helpful.

1. An informed public opinion should provide a background and a drive for the stand which our Government takes. Very few people have awakened to the importance of an International Bill of Rights. The venture here under way has no precedent in the history of mankind. Reflection on what our own Bill of Rights has meant to us in the United States will give some idea of the possible significance of an International Bill for the peoples of the world.

The churches can play an effective part in creating this much-needed public opinion. They can inform their people that an International Bill of Rights is being drafted. They can stress the importance of achieving a common world of understanding as to the place which man should rightfully hold in society.

2. The world situation demands that the United States Government demonstrate its readiness to proceed both with a Declaration and a Covenant. Most of the governments represented in the Commission on Human Rights have indicated their desire for something more than a mere declaration of principles. In many countries there is strong suspicion that the interest of the United States in international affairs is prompted largely by the desire to spread its own economic system and to gain economic advantage. We cannot close our eyes to that fact. If we contend merely for a Declaration at this time and are willing to recognize the observance of human rights as a matter of international concern by ratification of a Covenant, we will tend to strengthen the suspicions which are already directed toward us. Failure on the part of the United States Government to cooperate energetically in the preparation of a Covenant or failure to give reasonable assurance that an acceptable Covenant has the prospect of prompt ratification could have tragic consequence for our relations with other free societies. While the policy of our Government may not be announced before the May meeting of the Commission on Human Rights, decisions are now being formed. And it should be noted that a determining factor appears in the anticipated attitude of Congress, for a Covenant after adoption by the United General Assembly will have to be ratified by Congressional action.

It may be assumed that the Department of State and Congress will reach a decision which they believe represents the mind of the American people.

Two obstacles must be met in order that we may become party to an International Covenant on Human Rights. First we must recognize the need for improvement of our domestic practice in the matter of nondescrimination on grounds of race and color. Second, we must offset the feeling which many have that we do not want outsiders to meddle in our affairs. This blunt phrasing of the obstacles does not present an entirely fair picture. The situation can and must be viewed from another angle. In most respects, the rights and freedoms which we enjoy far exceed those which are recognized for people in other lands. We should seek to make available to others that which is worthy in our own tradition. At the same time, we should progressively improve the lot of all people within our own jurisdiction.

3. The form in which man's rights are defined, both in the Declaration and in the Covenant, should be adequate to safeguard every essential freedom. Articles contained in the present drafts cover a wide area and critical study of detailed points requires a measure of technical skill. While Christians are concerned with the protection of all human rights, they will find it wise to concentrate their efforts on provisions for religious freedom and closely related rights. They have a special competence in this area. Moreover, in face of totalitarian pressures, it is highly important that the right of conscience and its expression be inclusively safeguarded. In the minds of many who have carefully studied the proposals now at hand, the articles on freedom of conscience and belief are reasonably satisfactory. In fact, they correspond closely with the recommendations submitted by the churches' Commission and have been found acceptable by numerous religious and secular agencies. For example, the article in the Declaration reads:

> 1. Individual freedom of thought and conscience, to hold and change beliefs, is an absolute and sacred right.
>
> 2. Every person has the right, either alone or in community with other persons of like mind and in public or private, to manifest his beliefs in worship, observance, teaching and practice.

Public opinion can do much to convince our Government of the need to support these articles without any substantial change.

World Peace and Order—a Collection of Unfinished Stories

Man's struggle to promote universal respect for and observance of human rights and fundamental freedoms stands as an unfinished story. And thus it will always remain. When an International Bill of Human Rights has become formally adopted, its provision must be effectively applied in the stream of human living all over the world. New problems will endlessly arise and new solutions must everlastingly be sought.

In similar fashion, the world must address itself more diligently and cooperatively to the many constructive tasks which will contribute to human welfare and good will. Complete solutions will never be achieved. Continuing action must be the slogan of all who contend for peace and justice. Mankind must gird itself on a world scale for total war against human misery and wrong. For their part in this battle, Christians must draw on the resources of a living faith. By the direction they set and by the dynamic they release, they can bring hope to a despairing world.

● TEXT: *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*—Matthew 5:20

The Disadvantages of Being Good

BY THOMAS LAW COYLE

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MY mother once expressed the feeling that she wished Jesus had been a little easier on the good people. He seemed to say that a man who said that he was a bad boy and felt his sins were forgiven, had a new chance to go ahead. But to the man who said he was a good boy, Christ said, "Don't be too sure of yourself. You may not be."

It seems as though He almost turned things around and said to the people of Israel, "Do not listen to the great scribes and Pharisees, these so-called righteous people, but listen to the eternal Word." The scribes, you know, were a combination of lawyer and professor. It was as if Christ came into our world and said, "Do not listen to the lawyers and professors." The Pharisees were the patriotic leaders. "Do not listen to your supposedly righteous political leaders because their righteousness is not so real."

Of course, Christ recognized some goodness in these people. For instance, one of his friends was Nicodemus, who was a Pharisee, and Nicodemus stood by Christ in the Sanhedrin. He stood by Him at the last in His burial. Christ did have friends among them; and the amazing thing is that the Pharisees sometimes invited Christ to dinner, and they were supposed not to do that because they thought that anyone who was not a Pharisee was not worthy to eat with them. The Pharisees even said, "These people who know not the law are accursed," i.e., "these common swine are beyond saving." I think the most terrible thing I ever heard a man say was to call some of the men swine whom he saw while driving through a Pennsylvania manufacturing town. And that was the attitude of the Pharisee. These people that know not the law, they are accursed.

The Talmud names seven kinds of Pharisees. The first was the shoulder Pharisee, who wrote his good deeds and placed them on his shoulder and carried them about with him. Then there was the wait-a-little Pharisee, who said that next week or next year he was going to do something very righteous. We meet that type at funerals and weddings often. I say this honestly and I hope I am not being unfair, but 90 percent of the people at funerals and weddings who tell me

they are going to teach a Sunday School class, they are coming to church, they are going to do this and that, never do it. Wait a little—but it never seems to happen. Then there was the bleeding Pharisee. He was the fellow who tried never to look at a woman, but tried to avoid temptation by bumping into a wall or stumbling, and was bleeding and hurt. (The deacons put a first-aid kit here in our church and we have never had to treat any of our men for that, but they say there were such people among the Pharisees.) Perhaps here the Pharisees deserve credit. Then there was the painted Pharisee, who held people away off as if to say, "I am a Pharisee. Do not come near me." We do not have that type quite so much today, although someone has said that a lorgnette is a dirty look you can hold in your hand. I mean that you can have the feeling even though it is not precisely Pharisaical—the cold-fish hand and the "charmed, charmed," expression. You get it. It is the warning; keep at your distance. And then there was the reckoning Pharisee, who would measure one deed against another. He would do something evil or cheat or lie and say, "Now I will do this good thing to make up for it." I suppose we still have that but most of us do not bother to make up. There was also the fearing Pharisee, who thought of God only as the great enemy and never thought of Him as a friend. Finally the Talmud mentions the Pharisee who acted from the love of God. Certainly Christ would have agreed with that type of Pharisee.

The Pharisees were good men in the eyes of the people, and if you and I were to see them today you would say they were among the good citizens. They did not murder; they did not rape; they did not steal; and they upheld the patriotic traditions of their country. I suppose Christ disputed with them partly because they were near enough to Him. It is like an idea a friend of mine at Princeton had; he was always arguing with other Christians, and I said to him once, "Why don't you argue with the atheists once in a while?" "Well," he replied, "they are so far off that it is hard to get together in a position to argue." Because the Pharisee had possibilities, he was worth an argument.

Now in pointing out the disadvantages of being good, I do not want to deny the advantages of respectability, respectable goodness, the goodness or righteousness of which Isaiah in 64:6 says, *All our righteousnesses are as filthy rags.* It has a value, but not the highest—not like God's righteousness. I remember that when I was applying for the position of minister of this church it was a good thing for me that I had no prison record. The fact that I had no prison record was a help in getting a church. Of course, I was in jail one time, but I argue that that was because of an accident due to a snowstorm and I was held all night because I could not get out and live. Respectability does help when they look up your record. It is very nice. You do not feel that you are being hunted, and the public-spirited man, the respectable citizen, is looked to whether he is seeking a job as bank clerk or school teacher.

On the other hand, this respectable righteousness that Isaiah speaks of as filthy rags can be a great disadvantage to us. I remember that when two of our children were quite young they would wake me at 5:30 in the morn-

ing and I would get up against my will, so I felt rather righteous and irritable all day and thought I could sit in judgment upon people who did not get up so early. I had a trustee in one of my churches who came and rang the doorbell at 6:30 every morning to see if the minister was up. Now he got up early—not that he had anything to do (he never did much except chew the end of a cigar), but he wanted to know if I was as righteous as he was in getting up. You see, that is the trouble with some virtues. We feel righteous and thus want to check up on others.

I think, too, that a certain form of goodness keeps us out of the church. So often people say to me, "We cannot come into the church because people in the church are not good enough. I see that bad man in the next pew and it irks me." I used to preach in a penitentiary on Sunday mornings, and I would see in front of me an embezzler here, a white-slaver there, a man who had beat the customs next to him, a smuggler of aliens next, then a man who in the Kentucky hills had made moonshine; at first I thought it was awful. Later came the wonderful realization it was good that these men were hearing the truth of God. You see, I began to realize that after all I was not so different from those men. It is true I had not done those things, but my rebellion against God was something akin to theirs. If I am too conscious of my goodness I cannot come into the church or come to God. The egocentric chains me.

Goodness (that is, respectable goodness, the *filthy rags* goodness) also has this disadvantage of making us say that somebody is not spiritual. I have heard that statement so often: "Oh yes, he is a nice man but he is not spiritual." That is a terrible thing to say. It is saying the Spirit of God is not in a man. Of that we cannot be sure.

Another bad thing about respectable goodness is that we do not feel that brains and intelligence are too necessary. I was reading Dr. Moley's article about how the United States economy was the most wonderful thing in the world. Here is America today, comparatively prosperous and yet able to feed a large portion of the people of the world, pouring itself out not only for its friends but for its enemies. And then I read Dr. Hutchins' article in which he pointed out that in the Smythe report on the atomic bomb we gave Russia and other nations information enough so in due time they could make the bomb also. Think of this—a nation so sure of itself, of its goodness, that it gives away unintelligently the secret of destruction!

We think, too, of the idea of money spending that comes with that spirit: We are good, we can pour out seventeen billion dollars and that will save the world. We do not deny its value. Seventeen billion dollars is tremendous and powerful; but without the readjustment of ideas, without some kind of a United States of Europe, without the conviction in the mind of Europe that she is not a pauper but that she is a participant in a free-enterprise world, we cannot stop communism. Money alone will not stop it.

You remember San Diego in the old days—sure of herself. She had a harbor. She had the best climate in California. She had everything. She did not need to cater to railroads, to industry, to anything. And there was Los Angeles over in the desert without

anything—no harbor, not as good a climate, just out there in the void—but a Los Angeles that was humble and sought settlers. She was glad to be a railroad terminus. She became a colossus. Today San Diego is more humble, and therefore is growing and advancing.

Filthy rags goodness often keeps one from doing things that he should do as a public person. I have talked to nice old ladies sometimes and have said, "Do you vote?" And the answer is to the effect: "Why, I am a nice old lady. I do not need to vote. I am good. I do not do anything wrong. I don't need to vote. I am a nice old lady." That is a terrible twist of thought. Just because I am a nice old lady is no reason why I should not vote. That is the hellishness in *filthy rags* righteousness. It is like the man who cheats the city and says, "I am good to my family and I do not use snuff; therefore it is all right." Private goodness does not take away the need for public goodness. Our deacons are planning to take part in a campaign this year to get five million new voters to register, and I hope some of the nice old ladies will do it, because being nice is not enough.

The good child! Child psychiatrists are always pointing out the danger in a good child. He does not make a fuss and never does anything wrong. He always says, "Yes, ma'am." Then, at the age of twelve "he blows his top." Herbert, for instance—a genius, an astronomer at ten, at fifteen a research mind, always doing what he was told to do and reading books—and then at fifteen going to the cellar and kicking and yelling and then kicking and biting his mother. That is a historic case. Gerald was another. He always did what he was told, and then at the age of twelve he broke out in face twitching and stuttering.

W. E. Cudmore of the New York *Mental Hygiene* magazine tells of another case. A woman married a colorless man twenty years her senior. She became dominant in the family. She said to their boy, "You are a wonder boy. You must not play with these bad neighbor children. You must not go into athletics and get hurt. You must love your mother. She is the best girl you will ever have." And the poor boy was wound up and good, good, good—stinky good. And then he was a senior in high school and he met a girl and he liked her. He loved her. He walked home with her three times and had a terrible feeling of guilt, and so he turned his love into a fantasy. He finished high school, lost five jobs in two months, and then he thought he was an angel without wings, flapping over the world, and they took him to an asylum. He told them in the asylum that he could hypnotize them, he was their master; and then the psychiatrist talked to him. The psychiatrist told him why he acted that way—he was a so-called good, submissive boy. And then they got him to play games and mingle with others. The psychiatrist talked to the mother. She was a decent woman and saw what was wrong, and she cooperated with the psychiatrist and he got the son away from home and he was saved.

Another terrible thing about so-called *filthy rags* goodness is that it keeps us from accepting a saviour. I have had man after man literally say to me, "Oh yes, baptism is all right for drunkards, people down in the Bowery, the wicked people—but as for my entering the church, confessing a saviour—no. I am a respectable citizen. What in the world are you talking

about? Are you trying to sell me on that idea—that I need a saviour?" Isn't that a terrible thing—that a man's little, respectable, *filthy rags* goodness could keep him from knowing that he needs a saviour? Yet I have seen that happen so often that I almost say to God, "Would to God this man could do something that he knows is wrong so that he would say, 'God have mercy on me, I need a new heart—a new life.'"

And so we as Christians are asked to go beyond the Pharisee and the scribe in entering the Kingdom of Heaven. We are not just to say that we will make some new resolutions: "I will be courteous to my wife; it is a strain, but I will do it. I will master a book of the Bible; it is hard work, but I will do it. I will file my income tax more intelligently. I will do the unpleasant tasks first." These resolutions are good, but they are external. What the Bible suggests again and again is that man needs a new heart, that his filthy righteousness is as rags to God, as *filthy rags*.

And so, if we would visit people in prison;

If we would do as a classmate of mine in New York City did, who was receiving $40,000 a year as a physician and took a mission position in China at $1,500 a year;

If we would care about the boys of other people;

If we would adopt children;

If we would open our homes as some of the Hollywood homes are opened for youth after the young peoples' meetings;

If we would make the church "a home away from home";

If we would learn how to worship;

If we would learn to do what Steubenville, Ohio, did—not just talk about evil but actually keep at it and break it down and tie it up—resist it;

If we would do that, let us not merely make a resolution. Rather let us say to God, "Give me a new heart so that I shall want to visit my fellows in prison, I shall wish to visit the lonely, I shall care about other peoples' children, I shall wish to be as adventurous as a missionary, I shall desire no longer a colorless respectability but wish to be one of the daring sons of God." Then we shall know that beyond the disadvantages of ordinary goodness is the advantage of the goodness of an adventuring God. You know the meaning in the Incarnation—God ventures into life to suffer among us, to be spurned or accepted, to be for us Judge and Saviour. So God invites us to climb out of our ego and adventure in righteousness that exceeds that of the scribes and Pharisees. May God give you the strength to find that righteousness.

The Adequate Motive

If we are devoted to the cause of humanity we shall soon be crushed and broken-hearted, for we shall often meet with more ingratitude from men than we would from a dog; but if our motive is love for God, no ingratitude can hinder us from serving our fellow men. —*Oswald Chambers*

Journey Into the Immortal

By Martin W. Hysong

(*Funeral Director, Washington, D. C.*)

THIS matter of life and death, and what happens to us after death, is a very perplexing problem and one that has baffled the minds of men in all generations. But so far as this physical or mortal body is concerned, we know exactly what happens to it when life ebbs out and death ensues, for we can trace it step by step from the time of its conception down to its final dissolution. There is a physical or a mortal body that we all know, for we each possess one. There is also a spiritual or an immortal body that we all know; and those of us who believe in the practice of the Golden Rule, the Christian religion, and the immortality of the soul are satisfied as to what happens to that particular part or spark of our being when it is separated from the mortal.

One thing, however, is certain. Regardless of what our business or profession in this life happens to be, we are all very much dependent one upon the other for a livelihood; for no man liveth unto himself alone, and no man dieth unto himself alone. Therefore whether we live or whether we die, we are dependent one upon the other.

Not long ago I had the pleasure of talking with a friend of mine, a dentist, who told me, much to my surprise, that dentistry is one of the oldest professions in the world, and that traces of the practice of dentistry had been found as far back as the year 3700 B.C. Now 3700 B.C. is a long way from A.D. 1948, but when we stop and think that some of the native tribes of Africa even at this late date extract teeth by placing a stone against the offending member and knocking it loose with another stone, then we know that great progress has been made in the practice of dentistry, as in every other line of endeavor.

The profession which I have the honor today to represent had its inception away back at almost the beginning of time. In the beginning, according to the Bible and tradition, God created Adam and Eve—created them male and female. To this union were born two sons, Cain and Abel. It so happened that one day these two boys had a controversy over something, and the result was that Cain slew his brother Abel. This youth, Abel, was no doubt cared for and prepared for burial by his parents, Adam and Eve, for there were no others to perform that service. Adam at that time, a strong, muscular man, carried his son to his last resting place in his arms, for there was no other means of transporta-

tion. The funeral was attended by Eve, the mother, who was bowed down with grief at the tragic death of her son. Right there at almost the beginning of time the funeral-directing profession was born; and from that day to the present hour, ringing down through the ages, has come that long line of mortality from which no man has ever escaped, and which in the United States today amounts to 1,400,000 souls per annum, who step over from time into Eternity and leave these mortal bodies to be tenderly laid away by the funeral director.

Strange as it may seem, the first death to occur in the history of the world or the first death of which we have any authentic record was a violent one—a murder, if you please —brother against brother; so you see, even in those early days we had need of some kind of committee on crime prevention.

The care of the human dead has always been counted a reverent and necessary duty. It is as old as life, as young as the rainbow, as endless as time. Gladstone, that fine old English statesman born in Scotland, once said, "Show me the manner in which a nation or community cares for its dead, and I will measure with mathematical exactness the tender sympathies of its people, their respect for the laws of the land, and their loyalty to high ideals."

The art of embalming is of almost untraceable antiquity, and so carefully was this ancient rite peformed that the burial places of Egypt and the Andean region of South America are yet yielding up the well-preserved bodies of those whose earthly activities ceased thousands of years ago.

It seems peculiarly appropriate that Egypt should have been the first to enbalm the human body after death —Egypt, the land of mystery, with its pyramidal stairway ascending toward the sky, and its grove-shaded temples approached through massive gateways, and avenues of the Sphynx. Egypt, the land of beauty, bearing olive, date and citrus trees, glowing pomegranates, green acacias, and gardens that were sweet with rose and heliotrope.

The men who reared Luxor, and engraved pictorial history on Carnack's walls and lofty pillars with so lasting and yet so delicate a stroke, must have been beings deeply imbued with sentiments and sympathies of a religious nature. To these feelings doubtless may be ascribed their reason for making such a permanent disposition of their departed loved ones.

Other assumptions as to the causes from which this custom took its rise have been made, but their credibility fades into insignificance when compared with the religious nature of the people of that period. One of these other assumptions was that sanitary expedience was the prompting motive for embalming; another, that the periodic overflow of the river Nile furnished hindrances to the ordinary form of interment. Still we cannot but be firmly persuaded that a deeply rooted religious belief prompted this endeavor, their aim being to make the best possible provision for those whom they loved.

Herodotus, the Greek historian, tells us that the Egyptians were the first people to believe that the soul is immortal. In addition to this faith, they held that if the body be kept free from putrefaction its immortal spirit would return and take up its abode again.

The lengthy and painstaking prep-

aration of the body by the enbalmers of that day speaks well for the estimate of worth which the Egyptians placed upon the immortal part of man.

Among the Egyptians, upon the death of a person the body was taken at once to the embalmers, and never again could the relatives and friends look upon the face of the deceased.

The method of procedure among the Egyptian embalmers was to empty all of the cavities of their contents. The thoracic and abdominal cavities were emptied of their contents through an incision made in the right side. These cavities were then cleansed with oil of myrrh and packed with essential oils and spices, after which the incision was closed. The brain was extracted from its cavity by the introduction of an instrument through the foramen magnum by way of the occipital bone in the back of the head. This cavity was also cleansed with oil of myrrh, packed with oils and spices, and the opening closed.

The body was then wrapped in hundreds of yards of linen bandages, beginning at the extremities and wrapping towards the trunk. Eighteen or twenty layers of bandage were generally used, with a coat of gum or shellac between each layer. This work, when finished, constituted what is known as the inner mummy case. Now the thing that really happened to bring about the degree of preservation found in many of these Egyptian and Peruvian mummies was simply this: The oils and spices with which the cavities of the body were packed sent their forces into the tissues, bringing about a certain degree of preservation. The bandaging of the body excluded the air and moisture, and the result was an atrophied body.

Some people think that the old Egyptian method of embalming is a lost art, but it is not. We can produce mummified or atrophied bodies today, but the method of procedure among the old Egyptians was so barbarous and the mutilation so great that the people of this enlightened age would not permit it. It may be interesting, however, to know that many of our present-day methods of preserving sprang from the old Egyptian method of embalming.

The present-day method of arterial and venous embalming, based upon the circulation of the blood and comprising a system of irrigation and disinfection, was not practiced until the year 1840.

The circulation of the blood was not discovered by Dr. William Harvey, an English physician, until the year 1620. In fact, it was about 130 years after Columbus came to America before men actually knew that the blood circulated through their veins, arteries and capillaries.

Embalming is practiced today because of its effect upon the public health. It defies the ravages of bacteria and prevents the pollution of water and soil which results from placing in the ground bodies that have died from contagious and infectious diseases.

The procedure in embalming today is to raise an artery and the accompanying vein through an incision about an inch in length, at a point that is most superficial, and farthest removed from the seat of the disease, the artery is injected, and the pressure is relieved through the vein, thereby permitting the operator to obtain the degree of preservation desired, and at the same time to control the cosmetic effect by fusing the embalming fluid into the blood stream.

The base of embalming fluid is formaldehyde and phenol, two of the most powerful disinfectants known. Formaldehyde is made from doubly distilled alcohol, and phenol is derived from carbolic acid. The work of the funeral director and embalmer is an item representative of civic growth of the highest type; and it is a duty the living owe to themselves, and to those whom they must serve in the hour of death, that they possess at least some knowledge of what is right and proper.

The funeral director and embalmer, a person fitted by years of experience to minister to needs and requirements at the time of death, is a comforter. After many years in practice, during which I have embalmed thousands of bodies, I believe I am qualified to make the statement that there is something in the face and form of one who has been called from this earth that speaks of divinity.

The story is told that Milton, that most inspiring writer, one time while standing over the body of a little child, declared that he saw there more than immortality, for something in that little face did shine that showed it was divine.

Someone said, "Heaven is peopled with those who have been separated from us for a time. What we call death hath not destroyed them, but simply changed their form from the Mortal to the Immortal, and completed their journey from this world to the other."

While we are saying "Good night" to those who close their eyes in the sleep of death, they are listening to a "Good morning" from those who have joined the great majority. We say then not "Farewell," but look up and follow them to the higher realm.

And now I would like to admonish you. Do not be in any hurry to shuffle off this mortal shell. But when you in turn have answered the last great call, which some day we all must answer, it is my hope that you may go and go as peacefully as Tennysor described in his poem "Crossing the Bar."

The Busy Man

If you want to get a favor done by some obliging friend, and want a promise safe and sure, on which you can depend, don't go to him who always has much leisure time to plan; but if you want your favor done—ask the busy man.

The man with leisure never has a moment he can spare. He's always "putting off" until his friends are in despair. But he whose every waking hour is crowded full of work, forgets the art of wasting time—he cannot stop to shirk.

So when you want a favor done, and want it right away, go to the man who constantly works sixteen hours a day. He'll find a moment sure, somewhere, tha has no other use, and help you, while the idle man is framing an excuse.

—*Exchang*

TEXT: *But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*—Isaiah 40:31

Defeatism or Faith?

By Clark G. Kuebler

(*President, Ripon College, Ripon, Wisconsin*)

Dr. Kuebler, a graduate of Northwestern University and a student of Princeton and Munich Universities, holds the Ph.D. degree from the University of Chicago and the LL.D. from Lawrence College and Nashotah Seminary. After teaching for 13 years, he became president of Ripon College in 1943. Dr. Kuebler is a member of the national commissions on Social Reconstruction and on Strategy and Policy, and of the National Council of Churchmen (Episcopal), of which he is president.

The following sermon was delivered at a service of morning prayer at the Washington Cathedral for the members of the Eightieth Congress of the United States.

WORLD War II and our subsequent search for lasting peace have forced us to admit what we Americans are prone to forget—that, in the last analysis, ideas and ideals are all-important. It is an incontrovertible fact that what a man thinks and believes, he is and *does*. How can we fail to recognize that long before our enemies constituted a military threat they had certain ideas and ideals which made their machines of tyranny and aggression inevitable? And now we see more clearly every day that, even though no longer a military threat, those same ideas and ideals are not wholly dead. Indeed, if we would prevent their being revived, we must carry the fight from the battlefield to the arenas of the mind and the spirit.

In these postwar days our American ideas and ideals are being challenged as never before in this history of our republic. Are we prepared for an adequate defense? Do we know what we think and believe?

The basic struggle, of which the war was only another phase, is one between freedom and tyranny, or between totalitarianism and democracy. This struggle, as old as the memory of man, is fundamentally one of the mind and the spirit, a conflict between two opposing philosophies of life, one of them emancipating and the other enslaving. And they always will be set against one another because tyranny in any guise leaves only the tyrant free, while he himself, as Plato pointed out, is the slave of his own caprices even as other men are his slaves. The unpleasant discovery that this struggle continues on, even after our military victory, has shocked many of us; and it has made some of us defeatist. How can we carry through to final victory? Is that victory assured?

The State vs. the Image of God

As has been said, totalitarianism is not new. Regardless of when and where it has appeared and what guise it has worn, it has always been built

upon two postulates. The first is the belief that reason is to be found in only a few, or in one man who heads the state. Under all totalitarian governments, the people are given no opportunity for critical thinking; indeed, they must undergo blind submission to an official, doctrinaire ideology. Our republic was built on a diametrically opposite belief; that every man is capable of reasoning ultimately to the truth; and that because he has the ability to reason, he has a right to share in the working out of his destiny. If we should surrender our reasoning power to one man or to a small group, at that moment we would exchange freedom for slavery.

The second postulate on which totalitarianism has always rested is this: that an individual has his value only in terms of the state and has no worth in himself. Democratic society, on the other hand, is built on the belief that every human being is of infinite value, a value which transcends government or social structure. For precisely that reason our republic was founded on the strong conviction that it is the function of government to serve the individual and society, and not vice versa. It is that idea, particularly, which is being challenged by so many who would make government an end in itself and the state all-powerful. To preserve our belief in the supreme worth of the individual we must keep alive the core of belief out of which it grew; i.e., the Judaeo-Christian tradition: Both Jews and Christians believe that man has a dignity independent of any state because he was made *in the image of God*. And the Christianity which built this great cathedral teaches us that God sets such a high value upon man that *he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*. If our synagogues, temples and churches were to be destroyed, our freedom would have lost its final bulwark of defense! That truth the totalitarians of the modern world have made clear by their deliberate attack upon synagogue and church as their most formidable foe.

Unfortunately, we have been all too inclined in the past three decades either to give mere lip service to these ideas and ideals on which our civilization was built, or to consider them not too important, or, in some instances, actually to sneer at them as outmoded and false.

Progress?

For roughly a hundred years, until World War I, the western world was smug and self-confident, assuming that, because of our great scientific and technological achievements, progress was automatic. In that period man put himself at the center of the universe, saying, "Glory to Man in the Highest for Man is master of things." When the first war ended disappointingly in rumors of wars to come, in the spread of barbarous, totalitarian governments, in the growth of hatreds between nations, races and classes, the pendulum swung to the opposite extreme, to an equally blind pessimism or cynicism. Typical of the negativism which prevailed between the two wars is the cryptic remark of Theodore Dreiser: "I can make no comment on my work or life that holds either interest or import for me. Nor can I imagine any explanation or interpretation of any life, my own included, that would be either true, or important if true. Life is to me too much of a welter and play of in-

scrutable forces to permit, in my case at least, any significant comment. I catch no meaning from all I have seen, and pass, quite as I came, confused and dismayed."

But during the last war the pendulum began to swing away from negativism to an honest search for meaning and purpose, toward a positive belief. Indeed, the following words of the prophet Amos are a most apt description of that almost pathetic eagerness for something to cling to: *Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.*

Illustrative is the statement of Sir Philip Gibbs: "Already many minds are aghast at the disorder, and see no hope for humanity except in a revival and a return to Judaeo-Christian ethics." Indeed, to read the significant writings of the last five years is to see a growing awareness that the one possibility for a just social order and a lasting peace is to be found in terms of the Christian ethic. But mere moralizing, at best, is not enough; it cannot stand up against a burning faith, even when that faith is an evil and a perverted one. In fact, it will be as ineffectual as an umbrella in a tornado! That was demonstrated in Nazi Germany.

To put in succinctly, the Christian ethic will have reality and vitality only as a product of the Christian religion. The ethics of Jesus, when divorced from a gospel of salvation through the Cross, may move us for a day, but they soon become meaningless apart from God. The first point of a seven-point declaration signed by Roman Catholic, Anglican, Orthodox, Protestant, and Jewish leaders is a fundamental truth: "The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God."

The Sure Foundation

Note the order. First, the Divine Person and then His law; relationship to God is more than legalism. And the process of creating a just social order and a lasting peace involves more than working out proper legislation, important though that is; indeed, it is a matter of redeeming mankind from sin or alienation from God. Apart from God, man has no hope.

The Faith itself, then, is the answer to our searching. No longer can we hold to the spacious logic of pseudo-liberalism that it does not matter what men believe. What a man thinks and believes, he is and he does!

When we allow ourselves to be natural, we sense a great, transcendental power in the universe, an ineffable mystery, with which we must be in harmony if we would be happy and at peace. In other words, we reach up and out for God. But not only do we reach out for God; God reaches out constantly to reveal Himself to us; in fact, the whole of early history is the record of the self-revelation of God to man, a revelation which culminated in the coming of our Lord Jesus Christ.

Sometimes modern religion has concentrated so much on the voluntary self-humiliation of Jesus that we have remembered only the self-humiliation and have forgotten what is most significant: that it was God who humbled Himself! We must not lose

sight of the authentic majesty, the awe-striking authority of Jesus, who is called the Christ; indeed, the word Christ means in Greek the *Anneirted* or the *Monarch.* Although humble, gentle and forgiving, our blessed Lord never minimized His claims for Himself, the most extragavant the world has ever heard: *I and the Father are one. . . . Whosoever hath seen me hath seen the Father. . . . Heaven and earth shall pass away, but my words shall never pass away. . . . I am the way, the truth, and the life . . . before Abraham was, I am. . . .*

If we minimize that teaching, we make our Lord merely a pale Nazarene prophet, a good man whose life ended in frustration and defeat; and our religion becomes sheer sentimentalism, politeness toward possibilities, a formulary on Sunday and a fiction the rest of the week. Such emasculated Christianity would never have called forth the allegiance of great men and women, changed the course of civilization, and converted nations.

Here and there one comes upon a alarming defeatism, a lack of faith i the cause of our great republic. we will have faith in God as He revealed in His Son, if we will obe His Law, if we will love and worshi Him, we need have no fear, as ou forefathers had no fear. Our hear and our minds will be up; we wi stoop to lift others, to help those wh are down, to change the conditions the depressed, to achieve understand ing among nations, to deny despai and to keep blazing the light of hop If we will build our cause of th foundation, our cause will be just an we will have no fear, for God Him self will be our leader. In the difficu days which lie ahead, let us keep cor stantly in mind one of the greate and most appropriate of all the tex in the Bible: *But they that wait upo the Lord shall renew their strengt* If you and I will only have faith Him, we, too, shall renew our streng and we will know no defeatism!

THE ROAD TO UNITY

The warning of Pentecost is not to exclude ourselves from participation the great events of God's history. We can go on refusing to hear what the Spi says to the churches and to the nations through the judgments which have co to us in the war, the atomic bomb, the cries of the starving and homeless. B then we reject the only truly creative possibility—the one force of fundament renewal, the promise of Pentecost. . . .

We cannot have unity if we do not open ourselves to the Spirit. We rece unity if we let the Spirit operate upon us and among us. The search for Chri tian unity must essentially be a prayer for renewal of life. Thus the real iss in the movement towards Christian unity is whether sleeping, closed, sta churches can be transformed together into wide-awake, open, dynamic church

—W. A. Visser 'T Hooft, General Secretary of the World Council of Churc

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

Our Human Nature

Can you go back far enough to remember what Mr. C. S. Lewis calls "the bitter, prolonged rage of childhood at every thwarting, the burst of passionate tears, the black, Satanic will to kill or die rather than to give in"? We try, when we wake, says he, to lay the new day at God's feet; but before we've finished shaving it's our day, and God's part in it is a tribute which we have to pay out of our own pocket! We quarry out a plan for ourselves, and when we can pursue it we feel that we are getting no more than our rights; when we can't, we are being interfered with. We want some corner in the universe of which we can say to God, "This is my business, not yours." And there is no such corner. Every time our house of cards comes tumbling down, slowly and reluctantly, bit by bit, we remind ourselves that after all these toys never were intended to possess us; and then the very moment the threat is withdrawn we leap back to them—like a puppy when the hated bath is over: he shakes himself as dry as he can and races off to reacquire his comfortable dirtiness.

Can You Take It—And Will You?

I don't know where we got our current phrase, "Can you take it?" It might almost have come down to us by way of the translators from the author of the first epistle of Peter: *If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.* Here was a letter he wrote to people who had to learn to take it—or else just give up and be wiped out spiritually as well as physically. The only question left as they waited there among the fires of persecution, facing the might of the Roman Empire and all that the wrath of man could do, was not whether they'd win or lose; they were sure that under certain conditions they couldn't help winning. The only difficulty lay in meeting the conditions: *if ye take it patiently!*

It's the problem of a hostile world; and we all face it. Most of us aren't tempted, as Hamlet was, to solve it "with a bare bodkin"; but we are all put to it for some kind of answer when life keeps on piling up against us. We run into things that we don't like, plenty of them, often enough to suit anybody's taste! Someone blames you for what you didn't do, lashes out at you with his tongue, tries quite dishonestly to get ahead of you in business, makes things as tough as ever he can. Or you stumble into a spell of sickness: three months flat on your back, unable to feed yourself, or read, or write. What then? That's the prob-

lem, as clearly as I can put it. These people were up against it. If we fail to meet it as triumphantly as they met it, it won't be because we don't know how or can't: it will be because we don't intend to!

It is ours here then, day after day, to strike hands with what God wants, solemnly and joyously. That's where our prayers have to take us; and our suffering too, if we are called on to suffer. Jesus didn't resent it when He was. He didn't just accept it either. He marched through it to make it redeem what it could! He didn't question God's justice; you can waste your time that way if you like. He took up God's challenge, and turned His own tragedy into the pledge of our triumph. I can do that too,—with poverty and with loneliness, with failure and disease; whatever it is that sets in against me. If only I can get hold of it and harness it and put the bit in its teeth and make it serve something that I know quite well is in the heart of God!

Discovery

Rescue and requirement are not two things in the Christian Gospel; they are one and the same thing. That's really "the essential genius" of Christianity. That's the heart and centre of it. This God who inhabits our loneliness doesn't hold out both hands to us and say, "You do this, and I'll do that." Jacob tried to bargain with Him once in some such fashion. But here's one thing in his favor: Jacob was at least willing to recognize the claim provided he could get his hands on the comfort! He knew very well that he couldn't have it all for nothing,—which is what some of us try to make out of the Christian religion! His mistake lay in supposing that the claim and the comfort can be separated from one another.

They are not even two sides of the same Gospel. They are so thoroughly wrapped up into one bundle that the comfort itself is God's claim. And the claim is the only comfort there is. That's the secret I want you to have. H. H. Farmer points it out forcibly in a number of his books. Every time the peace of God passes your understanding and comes stealing into your heart across some sorrow or some sin, it's like a voice calling. You seem to be stopping again at the foot of a cross staring up with wide-open eyes into the face of One who has done what He could; and you whisper to yourself: "If this thing is true, I'll have to do something. I'll never know any rest again until I try!"

I tell you it's just silly, lookin' around through hymns for what we're after, up and down the pages of the Bible, in and out of sermons on the way your psychological insides be have, or books on How to Be a Man My Son: all nonsense—unless,—unless you begin to shoulder somethin' of the hope you see there in His eyes as they close, and the love that's so much like pain there in the midst of the cursing; something of the burden of what He's trying to carry. He knew there was something about us that would answer. That's why He laid it down. He still falters a bit now and then and stumbles so that the weight comes for a little on you; and you catch your breath when you feel it.

But that's how all this that you say Christianity ought to be doing for you makes its way into human life. There's no other road I know that will ever put a song on your lips that nothing can choke off at its source! "Gwine walk all ober God's heab'n!"

EDITORIAL

NOT long ago we chanced into a garage to buy some parts for our jalopy, now of ancient vintage. In the showrooms were two shining new models apparently waiting only to be purchased and driven. A prospect had asked the salesman a question to which we heard this reply: "You can't buy these. No one can buy these—or at least if anyone does he can't drive 'em. They have no carburetors. That's the way they come now. In the old days they used to hold up the whole car, but now they send them through minus the parts they can't get."

"Why are there no carburetors?" we queried.

"There's a strike at the carburetor plant."

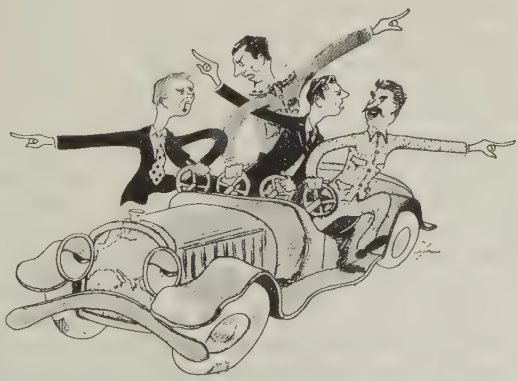
It is not our intention to discuss here the merits or demerits of the various factions involved in this particular dispute, but merely to emphasize a point on which we all need to have serious concern today.

While this is being written, word comes that another automotive plant has had to shut down production because of a shortage of commercial gas in one of the subsidiary plants which produces certain indispensable parts of the automobile. Some important element, mostly teamwork, is lacking, which creates a bottleneck in the progress of these industries.

In our religion, our politics, our community and family relationships, there are various tensions and maladjustments. Now and then reformers appear who claim this or that panacea for given ills, but while some of these, carried out to their logical conclusions, do eliminate old tensions, at the same time they frequently give rise to new tensions along different lines. An example of this is afforded when certain religious denominations unite under a new banner only to be divided into additional partitions on some new question. Thus the process amounts to an exchange of tensions, which may differ only in direction or immensity.

In the accompanying cartoon Mr. Chapman has sharply illustrated the senselessness of trying to go somewhere with everyone pulling in a different direction. To be sure, we all have *back-seat* drivers to contend with now and then—and perhaps this is well—but obviously we will not go far until we decide on some*one* to drive.

One of the basic errors is that we try so often to correct by intellectual rationalizations alone deficiencies that



are deeply rooted in our emotional natures. For example, we say to ourselves that this or the other thing may be quite wrong, but yet basically there is a feeling *within* which makes us go ahead and do what is wrong anyway. (The psychologists have told us that inhibitions and repressions cause complexes of various sorts and that we can have release by getting rid of the feeling which tells us that certain things are wrong, for some of them are based on taboos anyway.) To illustrate: We decide to drive 45 miles an hour in a 25-mile zone. Perhaps this affords us release for a time. But alas, the law may suddenly terminate this form of release and thus new and unthought-of tensions may ensue.

The race question provides a similar but more serious example, for here in our rationalizations we know quite well that certain prejudices are wrong and most of us who have given the matter much thought are resolved desperately to overcome these. Yet, if we are fundamentally honest with ourselves we must confess that there are certain emotional barriers which must be removed if ideals consistent with the brotherhood of man are to be fully realized. To say that some things are neither desirable nor necessary is not enough. A technique must be devised by which the basic emotions of all of us can be conditioned to these new and more desirable situations.

We have these disagreements in too many areas of life to be able to blame them on factors other than ourselves. The four-diver automobile element is present in our home and family life; we have it in our business dealings, in some of our religious relationships, and in our international dealings.

Frequently we become enamored with the idea of forming organizations for this, that, and the other, and for passing resolutions and for writing to our Congressmen. So much of the time we are saying that in order to be Christian we must create a Christian environment; i.e., a Christian community. We need to lay great stress on the community and the environmental factors. But it is regarded in some circles as ill-advised and unseasonable to speak of Christianizing individuals. Yet it seems absurd to say that we must create a Christian world before it will be possible for us to be truly Christian. Had this been true there never would have been what we today call Christendom. Necessarily the early converts became Christians first and then they made Christians of individuals in various parts of the world for several centuries before anything which could be called Christian civilization emerged.

We have visited within the past decade many of the cities and the communities in which the Apostle Paul preached the Christian Gospel. Our observation of those communities today is that for the most part they need more than anything else to be revisited by the great Apostle and again be converted to Christianity. Even within the Church there are many voices, all calling us to follow in their respective directions, as the four would-be drivers caricatured are doing, but our great need today is to be driven and guided by Him whom all generations have discovered to be the way, the truth, and the life. Since the whole is only equal to the sum of its parts, that would clearly indicate the new beginning might well originate within each of us.

VOICE OF THE READER

I have just finished reading the article in the January issue by Dr. Frank M. Lowe, who asks us "What's wrong with the profit motive?" If I did not have the article right here in front of me I wouldn't have believed that it had been written.

This whole presentation was apparently based upon the assumption that the profit motive is an original impulse, born into every individual. I was under the impression that this erroneous sort of psychology was not being taught any longer, but apparently I was mistaken. There is, in human nature, to be sure, a desire for mastery, for social approval, and the like. There is even what may be called a desire for acquisition; but it is not a simple, "universal, divinely acknowledged motivation." It is at the least a complex desire involving sustenance, mastery, social approval, and sometimes sex.

Profit, as a motive, can be deduced from acquisition, but only as one of its forms, not its sole expression. Profit, when associated with free enterprise, capitalism, and other clichés you care to use, is a relatively late arrival on the scene of history, and is not by any means an original attribute of human nature. The studies of the anthropologists have shown that in many human groups such a motive as "profit" is unheard of; there is no word for it in their vocabularies, and you could not explain it to them because they have no context in which to fit it.

The economic man, pure and simple, as depicted in Adam Smith and the classical economists, is abstraction, yes, even fiction. Such a man, with one basic drive in his nature, the desire for profit, never existed and probably never will. The whole doctrine of economic man is associated with a definite historical context, namely, the rise of the middle classes. One of the best thinkers in this field, Peter Drucker, has shown pretty conclusively that disillusionment with the idea of "economic man" was one of the contributing factors in the rise of Nazi-ism. In other words, the masses of the people found out that there wasn't any such thing.

To find Jesus' parables being used to support a so-called motive, which was so very late in arriving on the stage of history, is rather amusing. The system of profit was not even heard of in Jesus' day, at least in the form in which we know it today. In any event, Dr. Lowe's exegesis of Scripture and his Biblical criticism can hardly be taken as definitive. It is just one more example of how hard we try to make everything Jesus said fit what we want to believe today.

If you want to call everything that men do a form of being motivated by the profit interest, then I suppose we are all motivated by profit. But this is rather obvious oversimplification. Every desire, motive, or interest of men cannot be reduced to profit. Even the motivation of the so-called robber barons is not that simple. After John D. Rockefeller made his first million, it is quite evident that other

things entered into his motivation besides profit. For example, he saw that money made him powerful, and he also realized that he enjoyed making it, that he liked to manipulate markets, commodities, and stocks, so that his control over them was apparent. Desire for approval and the wish for power were evident in the lives of those early "capitalists." And these can by no means be reduced to profit, unless of course you just want to play with language.

The thing which drove Edison to work night after night without sleeping, to perfect his inventions, and which set Einstein on the trail which led to the atomic bomb, was not profit at all. It was the desire for knowledge for its own sake, the thrill of being able to create something, and these cannot be reduced to the profit motive except by doing violence to language. The desire to prove that the money-getting motive is just another form of the same thing that motivates us all can lead us to some very strained and curious reasoning.

In short, here is my answer to the question raised by Dr. Lowe. There is nothing wrong with the profit motive, because as such, and by itself, there isn't any such thing. It is always mixed with other motives, which cannot be reduced to it.

OLIVER READ WHITLEY
Yale University

RICHES

The man who loves beauty has riches untold.
The rain is his silver, the sun is his gold.
He gives more to life than a millionaire can,
And he's richer than ever that fortunate man.

—R. M. McCann

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

He is not only idle who does noth ing, but he is idle who might be bett employed. —*Socra*

It is better to light a candle than curse the darkness. —*Old Prov*

The light of friendship is like t light of phosphorus, seen when a around is dark. —*Crou*

People are lonely because th build walls instead of bridges.
—*Joseph F. New*

It is not necessary for all men to great in action. The greatest and su limest power is often simple patien
—*Horace Bush*

One of the troubles in the world t day, is the fact we have allowed t Golden Rule to become a bit tarnish
—*Martin Van*

Optimism is the faith that leads achievement. Nothing can be do without hope. —*Helen Ke*

Public discussions are useful b cause they disturb complacency a lead to the restless uncertainty abo one's self that has long been kno as the beginning of wisdom.
—*Lyman Bry*

SKY PILOT SATIRE

Is the Whim of Allah

By Ira Freeman

LONG ago, ere husbands had been accused of leaving soapy circles inside bathtubs, before counterfeit coyness had become one of woman's secret weapons, God was being blamed for everything that occurred. Even the lowly seven-year itch was supposed to be a divine weapon. Saintly scratchers had no way of knowing that their own carelessness had made it possible for an army of parasites to establish beachheads on the outermost appendages of their bodies, that modern medicine men would find a way to reduce the average life of the invaders to six years. They would have snorted skeptically had somebody prophesied that headaches would eventually succumb to aspirin.

Through a grapevine, they supposedly knew when God would inspect their hideouts. Hence, they had time to tune themselves for terror prior to His arrival. How silly such opinions seem to us today! But, unfortunately, we are not in a position to chuckle. If the Ancients could visit America now, they would recognize some of the theological tenets which some of us pray with as the same ideas which they toted as they toddled through their steamy jungles. That is why I say: "If some of us don't watch out, we will find ourselves torturing ourselves to appease God.

"Unless we remain alerted, we are apt to think of God as the Author of our so-called bad luck. And once we swallow that false doctrine, we are under obligations to assume that the Lord causes us to step on a particular banana peeling at a particular time and place in order that He may determine whether or not our tempers can use sulphurous as well as sugary fuel."

A man whom I will call John Doe once accepted that silly doctrine. Immediately thereafter a series of mishaps shook their aggravative heads at him. But he was persistent. His equanimity was as unaffected as the Sphinx at Giza. I will mention a few of his experiences. His salary was reduced. About an hour later, his boss threatened to discharge him because he had talked turkey to a customer. That was only the beginning! A long list of unprecedented headaches popped up during the day. Finally, however, the day's work was over, and John crawled into his car and headed homeward. Then before he had shifted to high gear, a rear tire expired. A clockful of time slithered by before his car was ready for the road.

He was tired, hungry and a mite discouraged when he arrived home. Nevertheless, he felt that he had shown his heavenly Father that he had enough spiritual stamina to pull

a heavy load of punishment. He was giving himself a congratulatory pat on the back when, lo, his wife spoiled everything! Their evening meal was cold. So she made it hot for him! When he sensed that his Irish ire was mobilizing for active duty, he made tracks for the great outdoors. And he slammed the door as he vamoosed! The house vibrated! Poor John! He was hitched to one of yesterday's deformed doctrines. He believed that God had led him into temptation to test his ability to deliver himself from evil. So, when he reached an isolated spot, he contacted Heaven and seemingly hinted that God was getting a wee bit too rough. Anyway, he opened his prayer with these words: "Lord, had all this cussedness been caused by anybody except you, I would be plenty peeved!"

DID YOU EVER RIDE HORSEBACK?

By Lucretia K. Hanson

DID you ever ride horseback? I used to ride an old family horse named Dick, and to guide him by pulling on the bridle gave the little girl in the saddle an elated feeling of power.

Recently I was studying a Bible passage which included the verse from James about bridling one's tongue.

I got to thinking about the kind of tongues there are among people. (Nothing is a surer indication of character than one's tongue.) There are critical tongues, complaining, sarcastic, fretful, fault-finding, sharp, cutting, vulgar, filthy, lying, ignorant, belittling, envious, undermining, whispering, suggestive, unrestrained, noisy, garrulous, inconsiderate, selfish, maligning, stinging, supercilious, hateful tongues. And there are tongues that reveal fineness of character and disposition, loving tongues, appreciative, sympathetic, helpful, truthful, wise, sincere, unassuming, praising, cheering, humorous, gentle, understanding, encouraging, patient, soothing, singing, laughing, beloved tongues.

I have always thought of the Bible verse as admonishing the reader to restrain his tongue, but the thought came to me the other day that a bridle does far more than stop a horse; it guides and directs it.

Bridling our tongue involves much more than making ourselves keep silent more than we do; it means making choices as to what we shall say and how we shall say it. Recently I apologized to someone, not for what I had said, because I meant it and still stand for what I said, but I apologized for having said it, because I chose the wrong environment in which to say it.

But most of all my trouble comes from not pulling on the right side of the bridle to direct my tongue away from evil and into good.

As someone has said, "When you meet temptation, turn to the right."

—Reprinted by special permiss

RECOMMENDED READING

Book Reviews By The Editor

Final Report of the Chief of Staff, United States Army, to the Secretary of the Army

This report is recommended to chaplains of all services. It is probably available to every chaplain on active duty from his public information office. Here in 27 succinct pages one gathers a keen and objective appraisal of the American picture of today.

Marquis W. Childs, commenting on an Eisenhower statement relating to another matter some time ago, said, "When people like General Eisenhower speak out on such questions it is time for the American people to sit up and listen." This goes for his report also.

Final Report of the Chief of Staff, United States Army, to the Secretary of the Army, by General of the Army Dwight D. Eisenhower. (U. S. Government Printing Office, 1948.)

Primer for Protestants

We believe that *Primer for Protestants,* already familiar to many, is a little book that has *staying power.* A Haddam House project, the editorial board included at the time of publication: Paul M. Limbert, Chairman; Edwin E. Aubrey; John C. Bennett; Virginia Corwin; Grace Loucks Elliott; Lawrence K. Hall; William Hubben; Harold B. Ingalls; Paul L. Lehmann; John Oliver Nelson; J. Edward Sproul; Rose Terlin; and Paul Braisted.

Primer for Protestants is a noncontroversial work of 151 pages helpful to chaplains and service people alike who wish to orient themselves with respect to other Christians and Jews. Bringing light to many of our blind spots, it should prove an integrating factor among those of widely divergent creeds who must mingle in worship, work, and play. A review of the contents will be helpful in rendering a decision upon this book. Under the heading "The Protestant Movement" are chapters on the origins and development of Protestantism; under "Protestant Principles" are five chapters, dealing with The Sole Headship of Jesus Christ; God's Redemption and Man's Trust; The Protestant Conception of the Church; The Bible; and Ethics and Politics.

Primer for Protestants, by James Hastings Nichols. (Association Press, New York, $1.00.)

Economic Life: a Christian Responsibility

While this publication has been available for nearly a year, there are likely many who have not yet scanned its contents. With the Pittsburgh Conference on The Church and Economic Life in the past, and Amsterdam ahead, a religious leader today can ill afford to be in darkness on the major Christian convictions and opinions on economic life or religious approaches for dealing with issues and needs.

It was originally designed as a study guide on the report of the National Study Conference of The Church and Economic Life, and will prove a fruitful source of stimulation for forums

and discussion groups. It also contains many fine ethical discussions which will be invaluable to the sermon builder as he aims to relate the Christian Gospel to the life currents of the day. As an example of the latter, the following excerpt is apropos:

"The Report recognizes profits as an accepted part of current economic life. But Christians are not concerned with economic facts by themselves. They are interested in how these facts are to be considered in the light of what is good and desirable. The Report, therefore, goes on to say that profits "are defensible." But the question is still left hanging as to the grounds on which profits are to be judged as being defensible. The Report hastens on to this matter. Profits "are defensible, subject to proper methods of accumulating and distributing them."

Economic Life: A Christian Responsibility, by Cameron P. Hall, 9 pages. (Department of The Church and Economic Life, The Federal Council of the Churches of Christ in America, New York. $.35.)

The Memoirs of Cordell Hull

The Memoirs of Cordel Hull, ex cerpts of which are now appearing in many newspapers throughout th world as a syndicated feature by th North American Newspaper Alliance Inc., is reportedly scheduled to b published soon by Macmillan in tw volumes. Contemporary and perma nent history, we say.

AT YOUR SERVICE

● *Materials and services available to chaplains*

Personal Prayer Book

The Personal Prayer Book is a collection of prayers designed for ministry to the sick. It was developed by Chaplain Ralph D. Bonaker as a part of his own program at Norton Memorial Infirmary, Louisville, Ky.

It is not an actual bound volume but a collection of prayers printed on separate cards accompanied by covers in which the prayer appropriate to the individual patient is to be placed. By having the name of the ministerial visitor, his church or hospital, and city on each envelope cover, they become personal calling cards which add to the sincere interest taken in eac patient.

For further information and/c samples write direct to:

The Cloister Press
Box 401, Louisville, K

Record Albums

The Greatest Story Ever Told, hal hour weekly presentation of drama tized teachings of Christ heard ov the ABC network, is now available record albums at cost ($4.95 ea.).

Twenty albums, each containing tv programs, are now ready. Six addi tional albums will be completed the near future. The programs m not be purchased separately. Furth information may be obtained from:

Mr. Lawrence A. Ruddell
Recording Department
American Broadcasting Compa
30 Rockefeller Plaza
New York 22, New York

Chaplains Needed!

An additional 400 chaplains for the Army and Air Forces will be needed during 1948. Applicants must be members of the National Guard of the United States or the Chaplain Reserve Corps. Those former chaplains who have not, as yet, accepted commissions in the Reserve Corps may submit their applications for appointment therein simultaneously with their applications for extended active duty.

If you desire to offer your services to help alleviate this critical situation, application blanks and any further information you may desire will be furnished you upon request. Address inquiries to:

Chief of Chaplains
Department of the Army
Washington 25, D. C.

Church World Service

Mr. Graham R. Hodges, Regional Representative, Church World Service Center, New Windsor, Maryland, has provided us with the following information:

Current parcel post shipments to Germany are limited to twenty-two pounds for each package.

Each donor may send one package per week to one addressee in any part of Germany, including the Russian Zone.

Postage is 14c per pound. Packages may not be insured or registered.

Customs Declaration Form 2966 and Dispatch Note Form 2972 are required. A list of the items in each package with their value should be made as this information must be included on the Customs Declaration.

Parcel Post shipments to Norway may weigh 44 pounds and packages may be insured. The postage rate for this country is 14c per pound also. The only form necessary is Customs Declaration 2966.

Mr. Hodges suggests that packages be sent to individuals, but that the bulk giving be through church sponsored relief drives and collections. It is felt that this is by far the most economical way to send help and compensates for the lack of personal touch which the first way gives. Mr. Hodges states further that if each person will put his name in articles he gives, personal contact is often made through letters.

August Workshop Announced

The third annual religious Radio Workshop, to be held at the University of Chicago is scheduled for August 2-27.

Sponsored jointly by the Federated Theological Faculty of the University of Chicago and the Joint Religious Radio Committee, the Workshop will be for those now providing leadership in religious radio. As usual it will be non-sectarian with the following aims: (1) to construct goals and policies of religious broadcasting, (2) to write and produce religious programs and program series, (3) to utilize radio programs in the educational work of the Church, (4) to build relations with the listening public, and (5) to train religious broadcasters in the local community.

Share Your Copy of The Link

Many favorable comments with respect to THE LINK have come from the wives of both service men and chaplains.

Do you always see that *your* wife gets *her* copy?

Other members of your family will enjoy reading it too. So be sure to reserve one copy each month just for them.

Don't forget to keep us advised as to how many copies of THE LINK you can use effectively each month and of any change in address in order that we may better serve you.

NEWS AND VIEWS

INTERNATIONAL:

"The presence of the Christian impact in the effort to build the peace of the world is critical," according to Dr. A. Livingston Warnshuis, executive vice-president of Church World Service, who announced plans for the overseas distribution of supplies and funds in the amount of $34,740,000. "Unless the Christian Church does its utmost to help accomplish a new world, humanity will not soon again be impressed by the Christian teachings. Our behavior in the next ten years will have an age-long effect upon the future of Christian work, and upon the direction of civilization."

A meeting of religious leaders in Manila sponsored by the International Missionary Council and the World Council of Churches approved proposals for the creation of a joint commission of the two bodies in Manila to deal with problems concerning missionary work in East Asia, and for a Protestant church conference in Asia an Oceania in the fall of 1949.

GENERAL:

A five-months tour of American churches by world Christian leaders will be completed by the first of June with attendance at the General Assembly of the Presbyterian Church in the U. S. A. in Seattle, Wash. The international fellowship mission is being sponsored by the board of foreign missions of that church.

In reply to charges of Archbishop John T. McNicholas against the new organization known as Protestants and Other Americans United for Separation of Church and State, Dr. J. M. Dawson, acting secretary, declared that the aims of the organization distinctly forbid its entering into that kind of controversy. "We have proclaimed to the world that it is no part of our purpose to criticise or oppose the teaching or internal practices of the Roman Catholic Church or any other. Our controversy is not with any Church, but with law makers and administrators who permit the Catholic Church or any other to infringe on the First Amendment of the United States Constitution which embodies the principle of separation of Church and State."

Progress in the treatment of alcoholism was the subject of a program of the Washington Committee for Education on Alcoholism held in Washington, D. C., shortly before the Hebert act was scheduled to go into effect. Speakers were Dr. Robert H. Felix, of the Mental Hygiene Division of the U. S. Public Health Service; the Honorable A. L. Miller, also a physician; and Mrs. Marty Mann, executive director of the National Committee for Education on Alcoholism.

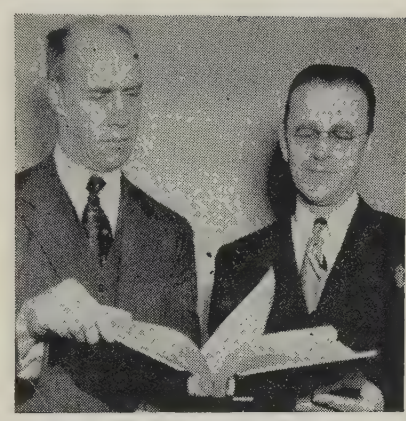
The National Lutheran Council, comprised of eight Lutheran bodies having a constituency of approximately three and a half million members, held its annual meeting in Richmond, Va. A message from the late Dr. Ralph H. Long, executive director,

belled the Council "an outstanding ample of what can be achieved by operative effort," and urged Ameri- n Lutheran bodies to "give serious nsideration to a wider cooperation hich would of necessity involve some rm of organic union."

A new book, *Religious Radio,* heduled for publication by Harper others, has as co-authors Elinor man, religious broadcasting direc- r for CBS; the Rev. Everett C. rker, Joint Religious Radio Com- ittee director; and Dr. Ross Snyder, eology professor of Chicago Uni- rsity. The book contains material religious programming, writing, d producing, as well as goals and ucational aspects of religious broad- sting.

As a result of urgent requests from issionaries and nationals for promo- on of a full-fledged radio and audio- sual program, a three-man team has st made a tour of China, Korea, pan, the Philippines, Siam, Singa- re, Burma, India, and Egypt to sur- y the use of radio and audio-visual ds in the foreign missions field. The putation consisted of the Rev. verett C. Parker, the Rev. S. Frank- n Mack, and Mr. Nicklaus Hagmann.

An unrestricted visitation to chap- ins of the Army, Navy, and Air rce in the Pacific and Asiatic areas being made by two representatives The General Commission on Chap- ins in coordination with the Depart- ent of the Army and the Department the Navy. The men are Dr. Freder- k L. Fagley, associate secretary of e National Council of Congregation- -Christian Churches; and Dr. Fred- ick W. Helfer, minister of Christian



The Rev. S. S. Olafsson (r.), pastor of Central Methodist Church, Duluth, Minn., recently decided to have each family in the congregation copy a part of the recently published Revised Standard Version of the New Testament. Each family used pen and ink and copied four pages. The handwritten New Testament will be used for scripture reading. Above, Pastor Olafsson examines the completed work with Walter J. Hunting, lay leader of the church.

Temple, Baltimore, and a veteran chaplain of World Wars I and II.

The second anniversary of the Revised Standard Version of the New Testament found the first draft of all but eight books of the Old Testament completed, it has been announced by Dr. Luther A. Weigle, chairman of the Standard Bible Committee.

"Christ, the Center of Home Life," is the Protestant theme of the sixth National Family Week, to be observed May 2-9. Pastors and church leaders may obtain materials for this occasion from national denominational and interdenominational offices. "Family Week features our greatest institution, the home," according to Dr. L. Foster Wood, chairman of the Intercouncil Committee on Christian Fam-

ily Life. "Our happiness, our emotional security, and the well-being and guidance of our children depend on it. If our homes succeed, everything else has greater value. If they fail, nothing can make up for the loss."

CHAPLAINS:

The seventeenth annual convention of the Chaplains Association of the Army and Navy of the United States will be held at the Hotel New Yorker, New York City, May 10 to 13, 1948. All chaplains and their wives are urged to make reservations with the hotel well ahead of time in view of the great things the committee is planning, according to general chairman I Army Chaplain O'Neill and III Naval District Chaplain Hamilton of the New York chapter. The New York committee is composed of Chaplain James V. Claypool, chairman; Chaplain B. A. Tintner, deputy chairman; and Chaplain Steve P. Gaskins, secretary.

Chaplain (Maj) Walter A. Huchthausen is now in charge of the Chaplains' Section of the Eighth Army since the return of Chaplain (Col) Harry C. Fraser to the United States for retirement. Huchthausen was formerly Executive Officer of the Chaplains' Office of the Eighth Army and with Headquarters IX Corps in Sendai.

Chaplain Fred C. Reynolds, now District Superintendent of the Washington East District of the Baltimore Conference of The Methodist Church, was awarded the Brevet Rank of Brigadier General, Maryland National Guard, Retired, by Governor O'Connor of Maryland. In addition to serving in the chaplaincy in both World Wars, Chaplain Reynolds has been pastor of several churches in the Baltimore Conference, is on the Methodist Commission on Chaplains, and is vi president of the Second Army Ar of the Chaplains Association.

Chaplain Kenneth D. Perkins, US who has served the past two years the Naval Hospital, Corona, Calif., r cently observed the fifteenth ann versary of his ordination to the Epi copal priesthood.

Former Army Chaplain James W is serving as special assistant to t manager of the Washington headqua ters of the Church of Christ, Scie tist.

Chaplain (Maj Gen) Luther D. Mill recently made an extended visit the west coast. In addition to co ferring with chaplains there, he pr sented a Certificate of Appreciati to the Four Square Gospel Church Los Angeles in recognition of its wa time contribution to the Chapla Corps.

Changes of assignment:

Chaplain (Col) Roy H. Parker, fr Office, Chief of Chaplains, Personn Division, to Hq, Far East Commar Tokyo, replacing Chaplain (Co Frank P. MacKenzie, Command Cha lain.

Chaplain (Lt Col) Edwin L. Kirtl from Hq, Sixth Army, Presidio San Francisco, to Hq, U. S. Army, P cific, Fort Shafter, Hawaii, replaci Chaplain (Lt Col) Earl D. Compto Command Chaplain.

Chaplain (Col) Peter C. Schrod from Hq, Fifth Army, Chicago, Ill., Hq, Far East Command, Korea, repla

g Chaplain (Col) George F. Rixey, upervisory Chaplain.

ecent retirements:

Chaplain (Col) Milton O. Beeke;
haplain (Col) Joseph R. Ensrud;
haplain (Col) Harry C. Fraser;
haplain (Col) Willis T. Howard;
haplain (Col) Frank P. MacKenzie;
haplain (Lt Col) Leo J. McDonald;
haplain (Col) Maurice W. Reynolds;
haplain (Col) George F. Rixey;
haplain (Col) Gynther Storaasli;
haplain (Col) L. Curtis Tiernan;
haplain (Col) Edward L. Trett;
haplain (Col) Mariano Vassallo.

Eighteen denominations are repre-ented among the 155 U. S. Army haplains now serving with the U. S. rmy in EUCOM, as of 1 Dec., Head-uarters, European Command, an-ounced recently. By major faiths, he total includes 91 Protestant Chap-ins, 52 Catholic Chaplains, and 12 ewish Chaplains. U. S. Air Forces in urope (USAFE) has the largest roup of Chaplains assigned—29. The ecent arrival of three Negro Chap-ins from the U. S. brings the total f Negro Chaplains serving Negro roops in EUCOM to 5. The new ar-vals are Chaplain (Capt) Pliny W. enkins, Methodist; Chaplain (Capt) harles N. Fisher, Congregational; and haplain (Capt) Elisha B. McNair, Iethodist. Other Negro Chaplains are erving in Frankfurt and Kafertal.—*rmy and Navy Journal.*

A postage stamp commemorating the ur chaplains who gave their lives hat others might live when the U. S. . Dorchester was torpedoed in 1943, as been issued by the Post Office epartment. The chaplains—George L. ox, Cambridge, Vt.; Clark V. Poling, Philadelphia; John P. Washington, Newark, N. J.; and Alexander D. Goode, York, Pa.—represented the three major faiths.

A unique venture in veterans hospital religious work may become a model for other hospitals, according to Chaplain Frank O. Taafel, of Nichols Veterans Administration Hospital in Louisville, Ky. It is the work of the Religious Advisory Board, made up of lay representatives of the three major faiths whose "objective is to correlate and unify the work of all the churches in Louisville with the religious life of the hospital." They make purely social visits to the patients, who "look forward to the visits." Chaplain Taafel stated, "The program has had a marked effect here. Attendance at church services is 40 per cent higher than the average at Veterans Administration hospitals in this five-state area."

PERSONALITIES:

Dr. Henry Little has taken up his duties as field secretary for the Philippine Islands for the boards of foreign missions of the Congregational and the Presbyterian churches. Through the contributions of these churches, work is being done on Silliman University and 150 United Evangelical churches destroyed during the war.

Willmar L. Thorkelson has taken on the duties of press and publicity officer of the World Council of Churches, in which capacity he is working especially with the Department of Reconstruction and Inter-Church Aid, and will also assist in handling public relations for the first assembly of the World Council in Amsterdam. Mr. Thorkelson was

Dr. Roy G. Ross (r.) general secretary of the International Council of Religious Education, presents the Russell Colgate Distinguished Service Citation to Robert Garrett, Baltimore churchman, at the recent meeting of the International Council of Religious Education, which makes the award annually to an outstanding churchman who is elected by more than 1200 laymen throughout the United States.

church editor for the Minneapolis *Star* and RNS correspondent for the Twin Cities.

The Rev. Robert Dubose, formerly religious activities director of Duke University, has been appointed executive secretary of the Commission on Christian Higher Education of the Association of American Colleges, which office was formerly held part time by Dr. Gould Wickey.

Dr. Anders Nygren, Swedish president of the Lutheran World Federation, is making a six-months' visit to the United States, speaking at seminaries and schools, and will be an official delegate of the Church of Sweden at the centennial convention of the Lutheran Augustana Synod June.

President Benes has awarded t Czech Order of the White Lion Dr. J. Hutchison Cockburn, director the Reconstruction Department of t World Council of Churches, "in reco nition of the valuable assistance a friendly services rendered to Czech slovakia and the Czech government London during the war."

INTERRACIAL AND INTERFAITH:

A far-reaching ten-point statement social action was adopted by the Joi Commission on Social Action of t Union of American Hebrew Congr gations and Central Conference American Rabbis meeting in Chica The statement envisaged an extensi program of education within and with out the Liberal Jewish fold in a dition to collaboration with agenci of other religious and secular grou to the end that "international peac social justice and international harm ony may be furthered most effectiv ly."

"The most significant effort to e courage cooperative Christian uni among churches in the southeast th has ever been experienced" was t designation given by the Southeaste Inter-Council Office advisory commi tee to the first meeting of its kir ever held in the area. The purpose the convocation, attended by about 4 Negro and white church leaders re resenting 8 denominations in southern states, was to plan a com mon strategy for inter-church c operation in the southeastern regio

The National Conference of Christians and Jews made the fourth annual radio award presentations to a number of radio stations and networks for broadcasts in 1947 contributing to "understanding and respect among the American people."

A new code of the American Council for Judaism, representing anti-Zionist Jews, states, "Nationality and religion are separate and distinct. Our nationality is American. Our religion is Judaism. We proudly accept our membership in the world religious community of Israel. The nationalism of the proposed Zionist state in the partitioned Palestine must be confined to the boundaries of that state. Their spokesmen, representatives, agencies, and instrumentalities in no way represent us."

EDUCATION:

Exemption of divinity students from the draft during World War II did not cause "a great rush" to theological schools, according to national headquarters of the Selective Service System. . . . A table showing the number of veterans of World War II in current attendance reveals that 541 [theological] schools have 10,431 veterans enrolled.

At the twenty-sixth annual meeting of the International Council of Religious Education held in Grand Rapids, Mich., outstanding religious leaders spoke on themes of the child and family life, welfare, and education—weekday, church school, and vacation school. Congressman Ralph W. Gwinn, who was reelected president of the International Association of Daily Vacation Bible Schools, declared that education without religion can lead to statism. "This has happened in the rest of the world wherever the worship of the mass idea of attaining good through the state has taken hold, which means compulsion in one form or another. In the Old Testament days this meant the devil and his kingdom. . . . Self-government under God is the only form of government that we can support and if we are to have a self-governing free society the whole educational program must be designed to achieve this endeavor."

The Protestant Episcopal Theological Seminary at Alexandria, Va., founded a century and a quarter ago, has something of a record. Of the several thousand ministers it has trained, 78 have been elected bishops, and 38 of these are active in the life of the Church today. Now serving in the active ministry are 826 of its alumni.

A yearly scholarship fund of $250,000 has been requested of the General Conference of The Methodist Church by the Board of Missions and Church Extension for the purpose of bringing specially qualified nationals from missionary fields to the United States to take postgraduate studies. Expenditure of $8,000,000 is also planned for the reconstruction of European and Asiatic churches, schools, and hospitals damaged during the recent war.

A meeting at Morehouse College in Atlanta which studied "Negro ministerial education, with a view to improving it" voted to recommend to the Northern, Southern, and National Baptist conventions that a survey be made of the Negro ministry and facilities for Negro theological education.

The Ecumenical Institute of the World Council of Churches has recently completed a course on evangelism led by Dr. Hendrick Kraemer, former professor at the University of Leyden who has become the general director of the Institute. Conferences of people who are active in industrial, political, religious youth, and educational circles have also been scheduled for the Institute.

Red Cross Grey Ladies of Des Moines, Iowa, have a new project, that of visiting children at Broadlawn General Hospital and "carrying the Sunday School to them," reading or telling undenominational Bible stories to one or two children at a time or to groups of those who are able to assemble in the recreation room.

FOREIGN:

The urgent need in Japan for "a Christian daily newspaper and a good, well-rounded Christian magazine" was noted in a joint report of the Christian Peace Association and the Christian Cultural Association in Tokyo. Paying tribute to foreign missionaries "who have achieved conspicuous results," the report also recommended "the translation and publication of foreign literature on religion, culture and peace; the compilation of textbooks on religion; the development of better methods for instructing teachers adequately in religious matters; and efforts to promote higher standards in popular entertainment." —From *RNS*

Italians of all ages are shown singing hymns as they attended a Protestant evangelistic meeting held in Rome recently. (*RNS Photo*)

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America

Baptist, General

Baptist, National Convention of America

Baptist, National Convention, U.S.A., Inc.

Baptist, North American General Conference

Baptist, Northern

Baptist, Seventh Day

Baptist, Southern

Baptist, Swedish

Baptist, United American Free Will

Christian Reformed

Christian Science

Church of God

Churches of God in North America

Congregational Christian

Disciples of Christ

Episcopal

Evangelical and Reformed

Evangelical Congregational

Evangelical Free Church of America

Evangelical Mission Covenant

Evangelical United Brethren

Latter-Day Saints

Methodist

Methodist, African Episcopal

Methodist, African Episcopal Zion

Methodist, Colored

Methodist, Free

Methodist, Primitive

Methodist, Wesleyan

Moravian

Nazarene

Presbyterian, Associate Reformed

Presbyterian, Cumberland

Presbyterian, United

Presbyterian. U.S.

Presbyterian, U.S.A.

Reformed in America

Salvation Army

Seventh Day Adventist

Unitarian

United Brethren in Christ